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كامل كيلاني

شَهْرَزَادُ بِنْتُ الْوَزِيرِ

SCHERHAZADE THE VIZIER'S DAUGHTER



P. T. 15

الثلثم ١٥ قرشا

DAR MAKTABAT EL ATFAL

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كامل كيلاني

شَهْرَزَادُ بِنْتُ الْوَزِيرِ

SCHEHERAZADE THE VIZIER'S DAUGHTER

عربي — انجليزى

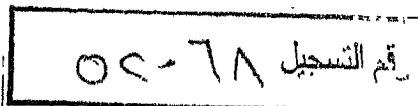
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القاهرة

دار مكتبة الأطفال

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١ - عَدْلُ "شَهْرِيَار"

كَانَ الْمَلِكُ "شَهْرِيَارُ" أَعْظَمَ مُلُوكِ عَصْرِه
شَأْنًا ، وَأَعَزَّهُمْ سُلْطَانًا .

وَقَدْ حَكَمَ شَعْبَهُ - فِي أَوَّلِ عَهْدِهِ - حُكْمًا
أَسَاسُهُ الْعَدْلُ ، فَأَمَّنَ الْخَائِفَ ، وَأَنْتَصَفَ
لِلضَّعِيفِ مِنَ الْقَوَى ، وَسَهَرَ عَلَى رَاحَةِ
الشَّعْبِ ، وَشَجَّعَ الْعِلْمَ وَالْعُلَمَاءَ ، وَلَمْ يَأُلْ
جُهْدًا فِي إِسْعَادِ شَعْبِهِ ، حَتَّى أَطْلَقُوا
عَلَيْهِ لَقَبَ : "حَارِسِ الْعَدَالَةِ" .

٢ - غَدْرُ "بَهْرَمَةِ"

أَمَّا زَوْجَتُهُ "بَهْرَمَةُ" ، فَكَانَتْ عَلَى الْعَكْسِ مِنْهُ
تَجْمَعُ بَيْنَ الْغَدْرِ وَالْخِدَاعِ ، وَلُؤْمِ الطَّبَاعِ .
وَلَمْ يَكُنْ يَعْدِلُ جَمَالَ هَيْئَتِهَا ، وَمُحْسَنَ صُورَتِهَا ،

1. - The Justice of Schahriar

King Schahriar was the greatest and most powerful king of his time.

During the first part of his reign he based the rule of his people on justice. He made the insecure feel secure, protected the weak from the strong, watched over the welfare of the people, encouraged learning and the learned, sparing no effort for the happiness of his people, so that they bestowed on him the title of The Guardian of Justice.



2. - Bahrama's Treason

On the other hand, his wife, Bahrama was the direct opposite — her nature combining treachery, deceit and malice.

Her charm and beauty could only be equalled

إِلَّا قُبْحُ سِرِّرَتِهَا (خُبْتُ نَيْتِهَا) ، وَسُوءُ سِيرَتِهَا .
وَقَدْ سُمِّيَتْ "بَهْرَمَةً" ، وَمَعْنَاهَا : "زَهْرَةُ الْوَرْدِ" ،
أَوْ "جَمَالُ الزَّهْرِ" .

وَلَوْ أَنْصَفُوا لَسَمَّوْهَا : "شَوْكُ الْوَرْدِ" ، أَوْ "زَهْرَةُ
الْشَّرِّ" . فَقَدْ أَبَى عَلَيْهَا لَوْمُ طَبْعِهَا ، إِلَّا أَنْ
تَعْدِرَ بِزَوْجِهَا .

٣ - ظُنُونٌ وَأَوْهَامٌ

وَلَمْ يَكَدْ "شَهْرِيَارٌ" يَتَعَرَّفُ حَقِيقَتَهَا ، وَيَطَّلِعُ
عَلَى سِرِّهَا ، حَتَّى أَذْهَلَتْهُ الْمُفَاجَأَةُ ، فَتَمَلَّكَهُ
الْغَيْظُ ، وَاشْتَدَّ بِهِ الْحُزْنُ ، حَتَّى كَادَا يُسْلِمَانِهِ
إِلَى الْجُنُونِ .

فَانْقَلَبَ شَخْصًا آخَرَ ، عَلَى الصَّدِّ مِمَّا كَانَ ،
وَتَحَوَّلَتْ وَدَاعَتُهُ شِرَاسَةً ، وَحِكْمَتُهُ جَهْلًا ،

by her evil intentions
and bad reputation.

She was called
Bahrama — which
means rose-bud or
flower beauty.

To do her justice,
she should have been
called rose-thorn or
the flower of evil.
Indeed, her evil nature
led her to betray even her husband.



3. - Suspicions and Disillusions

No sooner did Schahriar discover her
real nature and detect her secrets than he
was bewildered by the surprise. Such
were his fury and deep sorrow that he
was almost driven to madness.

He thus changed to another person, exactly the
opposite of what he had been. His gentleness
turned to violence, his wisdom to folly,

وَجِلْمُهُ طَيِّشًا ، وَعَدْلُهُ ظُلْمًا ، وَرَحْمَتُهُ قَسَاوَةٌ ،
وَذَكَائُهُ غَبَاوَةٌ .

وَأَسْتَوَى عَلَيْهِ أَلْوَهُمُ ، فَخَيَّلَ إِلَيْهِ أَنَّ النِّسَاءَ
كُلَّهُنَّ ، مِثْلُ "بَهْرَمَةِ" : غَادِرَاتٌ ، لَاعَهْدَ
لَهُنَّ ، وَلَا وَفَاءَ .

وَنَسِيَ أَنَّ طَبَاغَ النَّاسِ - رِجَالًا وَنِسَاءً -
تَخْتَلِفُ : فَمِنْهُمْ الطَّيِّبُ وَالْخَبِيثُ ، وَالْوَفِيُّ
وَالْغَادِرُ ، وَالْأَمِينُ وَالْخَائِنُ ، وَالْخَيْرُ وَالشَّرِيرُ ،
وَالرَّحِيمُ وَالْقَاسِي .

٤ - غُولُ النِّسَاءِ

فَلَمْ يَكْتَفِ "شَهْرِيَارُ" بِقَتْلِ "بَهْرَمَةِ" ،
بَلْ عَزَمَ عَلَى الْإِنْتِقَامِ مِنْ بَنَاتِ جَنْسِهَا
وَمُؤَاخَذَتِهِنَّ بِذُنُوبِهَا . فَأَمَرَ وَزِيرَهُ "آزَادُ"

his meekness to insensibility, his justice to tyranny, his compassion to cruelty, and his intelligence to stupidity.

Disillusion had such a command over him that he imagined all women to be like Bahrama – treacherous, faithless, and ungrateful.



He has overlooked the fact that the nature of people – both men and women – varies.

Thus, there are the good and the bad, the grateful and the ungrateful, the honest and the dishonest, the godly and the ungodly, the merciful and the cruel.

4. - Women's Blue-beard

Schahriar was not satisfied with killing Bahrama, but decided to take revenge on all her sex, and punish them for her guilt.

He ordered his Vizier Azade

أَنْ يَخْتَارَ لَهُ - كُلَّ يَوْمٍ - فَتَاةٌ مِنْ حِسَانِ
الْمَدِينَةِ ، يَتَزَوَّجُهَا لَيْلَةً : لَيْلَةً وَاحِدَةً
لَا تُثْنَى .

فَإِذَا طَلَعَ الصُّبْحُ ، أَمَرَ "آزَادَ" بِقَتْلِهَا ،
لِيَنْجُوَ مِنْ غَدْرِهَا ، وَيَأْمَنَ مِنْ مَكْرِهَا .
وَقَدْ أَصْبَحَ لَهُ ذَلِكَ الْقَانُونُ الْجَائِرُ شَرِيعَةً
لَا يَحِيدُ عَنْهَا ، وَلَا يَتَسَمَّحُ فِي مُخَالَفَتِهَا .
فَلَا غَرَوْا إِذَا اسْتَوَلَى عَلَى الْأَهْلِينَ الْخَوْفُ
وَالْفَزَعُ ، وَتَمَلَّكَهُمْ الرُّعْبُ وَالْهَلَعُ .
وَلَا عَجَبَ إِذَا أُطْلِقُوا عَلَيْهِ لَقَبَ : "غُولِ
النِّسَاءِ" ، بَعْدَ أَنْ كَانُوا يُطْلِقُونَ عَلَيْهِ
لَقَبَ : "حَارِسِ الْعَدَالَةِ" .

to select for him daily one of the most beautiful girls of the city, whom he would marry for one night – one night only, not to be repeated.

At daybreak, he ordered Azade to kill her so that he would be saved from her treachery and guard against her malice.



This tyrannical law became established as a fixed rule from which he never deviated or allowed to be altered.

It is no wonder then that the citizens were overwhelmed with fear and horror and completely terror-stricken, and it is not strange either that they called him the women's blue-beard after having been called the Guardian of Justice.

٥ - الشَّقِيقَتَانِ

وَرَجَعَ الْوَزِيرُ "آزَادُ" إِلَى بَيْتِهِ - ذَاتَ لَيْلَةٍ -
مَحْزُونًا مَهْمُومًا ، لَا يَذَرِي كَيْفَ يَصْنَعُ مَعَ
ذَلِكَ الظَّالِمِ الْمَخْبُولِ .

وَكَانَ لـ "آزَادُ" بِنْتَانِ جَمِيلَتَانِ ، كِلْتَاهُمَا
مَعْرُوفَةٌ بِرَجَاحَةِ الْعَقْلِ وَكَرِيمِ الْخِصَالِ . اسْمُ
الْكُبْرَى : "شَهْرَزَادُ" ، وَاسْمُ الصُّغْرَى : "دِينَارَزَادُ" .
وَكَانَتْ "شَهْرَزَادُ" تَجْمَعُ بَيْنَ الشَّجَاعَةِ
وَالْأَلْمَعِيَّةِ وَحُبِّ الْخَيْرِ .

وَقَدْ طَهَّرَ اللَّهُ قَلْبَهَا مِنَ الْأَنَانِيَّةِ ، وَمَبَيَّرَهَا
- فِيمَا مَيَّزَهَا بِهِ مِنْ شَرِيفِ الْخِلَالِ - بِالْإِيثَارِ ،
فَلَمْ تُقَصِّرْ فِي مُعَاوَنَةِ الْبَائِسِينَ ، وَدَفَعَ الْأَذَى
عَنِ الْمَظْلُومِينَ .

5. - The Two Sisters

One night the Vizier Azade returned home sad and worried—being at a loss to know what to do with this deranged tyrant.

Azade had two beautiful daughters, both of whom were noted for their intellectual skill and noble behaviour.

The name of the elder was Scheherazade and of the younger Dinarzade.

Scheherazade's character combined courage, genius and benevolence.

Allah had purified her heart from egotism and distinguished her—apart from the other noble qualities with which she had been endowed—with self-denial, so that she was not backward in helping the miserable and protecting the oppressed from harm.



وكانت - إلى ذلك - مشغوفة بالقراءة والدرس ،
 دأبة الإطلاع على كتب التاريخ والأدب ،
 دائمة البحث والتنقيب في سير الماضين ،
 وأخبار الأولين ، فلم تترك شيئاً يصل إليه
 علمها من نفائس الكتب ، إلا جلبته إلى
 قصرها ، وحفظت روائعه في صدرها .

٦- حيرة "آزاد"

فلما رأت أباهاً مستسلماً لهواجسه وأشجانه ،
 مستغرقاً في همومه وأحزانه ، اقتربت منه
 مستعطفة ، وسأله متأطفة ، لتعرف
 ما حزنه وغمه ، وأقلق باله وأهمه .

فروى الوزير لبيته قصة "شهریار" وكيف ساء
 طبعه ، وتغيرت حاله من الرحمة إلى القسوة ،

She was passionately fond of reading and studying, more especially books on history and literature, always searching and investigating past biographies and primitive annals. Not only did she include in her palace collection the most precious of the books that came



to her knowledge, but she also memorised selections from the best of them.

6. - Azade's Dilemma

Finding her father weighed down under the burden of conjectures and sorrows and plunged in worry and grief, she approached him, beseeching and imploring him to tell her the reason for his chagrin and annoyance, which were disturbing his mind and causing him anxiety.

Then the Vizier related to his daughter Schahriar's story and how his nature had deteriorated and how his behaviour had changed from compassion into cruelty ;

فَرَّاحٌ يَفْجَعُ النَّاسَ فِي بَنَاتِهِنَّ ، وَيَقْتُلُ زَوْجَاتِهِ
فِي كُلِّ صَبَاحٍ ، فَلَا تَكَادُ تَشْرِقُ شَمْسُ
يَوْمِهِ ، حَتَّى تَغْرُبَ مَعَهَا شَمْسُ حَيَاةِ زَوْجَتِهِ ،
دُونَ أَنْ تَأْخُذَهُ فِي وَاحِدَةٍ مِنْهُنَّ رَحْمَةً وَلَا شَفَقَةً .
٧ - ثَوْرَةٌ "شَهْرَزَادَ"

فَسَأَلَتْهُ "شَهْرَزَادُ" مُتَعَجِّبَةً :
كَيْفَ يَكُونُ هَذَا ؟
وَمَا فَائِدَةُ الْعَمَلِ إِذَا لَمْ يُنْقِذْ بَنَى الْإِنْسَانِ ،
وَيُخَلِّصَهُمْ مِنْ صُنُوفِ الضَّيْمِ وَالْهَوَانِ ؟
أَلَيْسَ فِي الدَّوْلَةِ كُلِّهَا حَكِيمٌ شُجَاعٌ يَبْذُلُ
لَهُ النَّصِيحَ ، لَعَلَّهُ يَكْفُ عَنْ هَذَايَايِهِ ، وَيُقْلِعُ
عَنْ طُغْيَانِهِ ؟

he thus began to bereave the people of their daughters and kill a wife every morning.

Therefore, the sunrise of his day heralded the sunset of a wife's life, which was forfeited in every case without pity or mercy.



7. - Scheherazade's Fury

Scheherazade exclaimed in astonishment :
“How can this be ? What good is reason if it is not meant to rescue human beings and save them from oppression and degradation ?

Is there not in the whole country a brave wise man who can advise him so that he may desist from his abnormal behaviour and give up his atrocities ? ”

فَقَالَ "آزَادُ" :

"لَيْسَ فِي الدُّنْيَا كُلِّهَا مَنْ يَجْرُو عَلَى نَصْحِ
هَذَا الثَّائِرِ الْمَخْبُولِ !"

فَقَالَتْ "شَهْرَزَادُ" :

"إِذَا اجْتَمَعَ الرَّأْيُ وَالشَّجَاعَةُ لِكَائِنٍ كَانَ ،
تَيَسَّرَ لَهُ الصَّعْبُ وَهَانَ !"

٨ - غَضَبَةُ الْوَزِيرِ

فَقَالَ لَهَا مُتَعَجِّبًا :

كَيْفَ تَقُولِينَ ؟ لَقَدْ عَجَزَ حُكْمَاءُ الدَّوْلَةِ
وَمُفَكَّرُوها عَنْ مُعَالَجَةِ أَمْرِهِ !"

فَقَالَتْ "شَهْرَزَادُ" :

"لَوْ أَذِنْتَ لِي - يَا أَبِ - فِي لِقَائِهِ ،

لَعَرَفْتُ كَيْفَ أَرْجِعُهُ إِلَى الصَّوَابِ ،

Azade retorted :

“There is no-one in the world who would dare to advise this demented maniac.”

To this Scheherazade replied :

“ Anyone who combines both counsel and courage can easily surmount any difficulty.”



8. - The Vizier's wrath

Astonished at his daughter's sayings, he exclaimed :

“How can you say that ?

The wise men and great thinkers of the country have failed to deal with his case ! ”

Scheherazade answered :

“Father, if you will allow me to see him, I shall know how to restore him to reason,

وَأَسْتَعِيدُ مَا فَقَدَهُ مِنْ الثَّقَةِ بِبَنَاتِ جِنْسِي ،
وَأَكْفُ عَنْهُنَّ شَرَّهُ وَأَذَاهُ ، طُولَ الْحَيَاةِ .
فَصَرَخَ الْوَزِيرُ مُفْرَعًا مِنْ شِنَاعَةِ مَا سَمِعَ ، وَقَالَ :
" أَيْ هَذَانِ تَنْطِقِينَ ؟ وَيَأَيَّ عَقْلِ تُفَكِّرِينَ ؟
وَعَلَى أَيِّ هَوْلِ تُقَدِّمِينَ ؟
لَقَدْ كُنْتُ - حَتَّى قُبِيلَ هَذِهِ اللَّحْظَةِ -
مِثَالِ التَّعْقُلِ وَالْحِكْمَةِ .

فَمَا بَالُ الْحَمَاقَةِ وَالْغَفْلَةِ تَسْتَوْلِيَانِ عَلَيْكَ ،
وَتُطَوِّحَانِ بِإِي فِي مَطَاوِحِ الْهَلَاكِ ؟ "

٩ - وَاجِبُ الْقَادِرِ

فَقَالَتْ لَهُ مُتَوَدِّدَةً بِاسِمَةٍ :
" أَتُرَى - يَا أَبِيتَاهُ - أَنَّ مِنْ الْحَمَاقَةِ وَالْغَفْلَةِ
أَنْ يَبْذُلَ الْقَادِرُ جُحْدَهُ فِي مُسَاعَدَةِ الْعَاجِزِ ؟ "

make him regain his faith in my sex and put an end to his evil deeds against us forever. ”

The Vizier, alarmed at this frightful suggestion, cried out : “ What nonsense you utter ! With what kind of reason do you think, little knowing



the horror into which you would plunge.

Prior to this moment you have been a paragon of reason and wisdom, so how is it that you allow such folly and naïveté to dominate you and throw you into the abyss of destruction ? ”

9.- The duty of the able

She answered him amiably and smilingly : “ Do you think, father, that it is foolish and naïve that an able person should do his utmost to aid the helpless ?

أَلَيْسَ مِنْ وَاجِبِ السَّابِحِ الْمَاهِرِ أَنْ يُنْقِذَ الْمُشْرِفَ
عَلَى الْفَرَقِ ، وَلَوْ عَرَّضَ حَيَاتَهُ لِلتَّلَفِ ؟
أَلَيْسَ مِنْ وَاجِبِ الطَّبِيبِ أَنْ يُكَافِحَ الطَّاعُونَ
وَالْوَبَاءَ ، دُونَ أَنْ يَشْنِيَهُ (يَرْجِعَهُ) عَنْ
ذَلِكَ مَا يَتَعَرَّضُ لَهُ مِنَ الْمَخَاطِرِ ؟
أَلَيْسَ مِنْ وَاجِبِ الْجُنْدِيِّ أَنْ يُجَابِهَ (يُوَاكِهَ) ،
الْمَوْتَ فِي سَبِيلِ بِلَادِهِ ؟
فَمَا بَالِي أُخْرِصُ عَلَى الْحَيَاةِ ؟ وَكَيْفَ أُحْجِمُ
عَنْ دَفْعِ الْأَذَى عَنْ بَنَاتِ جَنْسِي ، وَأَنَا قَادِرَةٌ
عَلَى إِنْقَازِهِنَّ ؟
أَلَمْ تَقُلْ لِي مِنْ قَبْلُ : "إِنَّ اللَّهَ فِي عَوْنِ
الْإِنْسَانِ ، مَا دَامَ الْإِنْسَانُ فِي عَوْنِ غَيْرِهِ؟"

Is it not the duty of a skilful swimmer to rescue a person on the point of drowning, even though he may risk his own life ?

Is it not the duty of a physician to fight plagues and epidemics, regardless of the dangers to which he is exposed ?



Is it not the duty of a soldier to face death for his country ?

So why am I clinging to life, and how can I refrain from preventing evil befalling my sex, when I am able to rescue them ?

Have you not already told me : ‘ Allah helps men so long as men help one another ’ ? ”

١٠ - لُغَةُ الْحَيَوَانِ

فَقَالَ لَهَا الْوَزِيرُ :

" مَا أَبْلَغَ حُجَّتِكَ ، وَأَعْظَمَ شَجَاعَتِكَ !
وَلَكِنَّ أَخَوْفَ مَا أَخَافُهُ عَلَيْكَ ، أَنَّ يُصِيبَكَ
مَا أَصَابَ الْخِمَارِ حِينَ تَصْدَى لِإِنْفَازِ صَاحِبِهِ
الْتَّوْرِ ، فَجُوزِي عَلَى صَنِيعِهِ شَرَّ الْجَزَاءِ . "

فَقَالَتْ لَهُ مُتَعَجِّبَةً :

" مَا سَمِعْتُ بِهَذِهِ الْقِصَّةِ مِنْ قَبْلُ !
وَمَا أَشْوَقَنِي إِلَى سَمَاعِهَا !
فَقَالَ " آزَادُ " :

" عَاشَ فِي قَدِيمِ الزَّمَانِ تَاجِرٌ مِنْ

أَغْنِيَاءِ الرِّيفِ ، اسْمُهُ : " عَمَّارٌ " ، عَلَّمَهُ
صَاحِبُّ لَهُ مِنْ الْجِنِّ لُغَةَ الْحَيَوَانِ ،

10. - The animal's language

Then the Vizier answered :

“How sound is your argument and how great is your courage ! My greatest fear, however, is that you will meet with the same fate as the donkey when it tried to rescue its friend the ox, it received the worst reward for its good deed. ”



She said in amazement :

“I never heard this story before, and I do long to hear it !”

So Azade related :

“There lived in olden times a wealthy country merchant named ‘Ammār, who had been taught the language of animals by a genie friend of his,

بَعْدَ أَنْ أَخَذَ عَلَيْهِ الْعُهُودَ وَالْمَوَاقِثَ أَنْ
يَكْتُمَ سِرَّهُ فَلَا يَبُوحَ بِهِ لِكَائِنٍ
كَانَ ، وَأَنْذَرَهُ بِالْهَلَالِ إِذَا خَالَفَ
مَاعَاهِدَهُ عَلَيْهِ .

١١ - شَكْوَى الثَّوْرِ

وَمَرَّ "عَمَّارٌ" - ذَاتَ يَوْمٍ - فِي دَسَكْرَتِهِ ،
عَلَى مَقَرَبَةٍ مِنْ حِمَارٍ وَثَوْرٍ .
فَسَمِعَ الثَّوْرَ يَقُولُ لِلْحِمَارِ شَاكِيًا مُتَأَلِّمًا :
" مَا أَهْنَأُ بِالكَ - يَا عَزِيزِي - وَأُسْعَدُ
عَيْشَكَ ، وَأَقْلَّ تَعَبَكَ !
لَقَدْ اجْتَمَعَ لَكَ كُلُّ مَا شِئْتَ مِنْ أَسْبَابِ
الرَّاحَةِ وَالْطَّمَأْنِينَةِ .
فَعِنْدَكَ خَادِمٌ يَرْعَاكَ لَيْلَ نَهَارٍ ،

after pledging him solemnly to keep his secret from everyone, warning him that the penalty for breaking his pledge would be death.



11. - The complaint of the ox

It happened one day that 'Ammār entered his farm near a donkey and an ox, and overheard the ox complaining and grumbling to the donkey :

‘How fortunate you are ! my dear.

You lead a happy life free from toil !

All the means of enjoying comfort and tranquillity is at your command. You have a servant who looks after you night and day.

وَلَا يُقَصِّرُ فِي نِظَافَتِكَ وَخِدْمَتِكَ وَجَلْبِ
مَا تُحِبُّ ، مِنْ مَاءٍ عَذْبٍ ، وَطَعَامٍ سَائِغٍ .
لَا يُقَدِّمُ لَكَ الشَّعِيرُ وَالْفُولُ وَالْتَّبَنُ
إِلَّا مُغْرِبَلًا مُنَقَّى .

وَلَيْسَ لَكَ مِنْ عَمَلٍ تُؤَدِّيهِ أَكْثَرُ مِنْ
أَنْ تَحْمِلَ التَّاجِرَ ، إِذَا أَرَادَ الزُّهْمَةَ .
أَمَّا أَنَا ، فَأَلْقَى مِنْ جَالِبَاتِ التَّعَاسَةِ
وَمُنْغَصَاتِ الشَّقَاءِ ، عَكْسَ مَا تَلْقَاهُ أَنْتَ
مِنْ جَالِبَاتِ الطُّمَأْنِينَةِ وَأَسْبَابِ الْهَنَاءِ !
شَدَّ مَا اخْتَلَفَ الْقِسْمُ ! وَشَتَّانَ بَيْنَ حَالَيْنَا !
فَأَنْتَ تَنَامُ وَتَصْحُو كَمَا تَشَاءُ !
أَمَّا أَنَا فَلَا يَكَادُ الْفَجْرُ يَطْلُعُ حَتَّى
يُوقِظَنِي الزَّارِعُ لِجَرِّ الْمِخْرَاثِ ،

He never neglects to clean you, wait upon you, and bring you the fresh water and the good food you desire. He never offers you barley, beans and straw unless they are sieved and cleaned. You have nothing to do except to carry the merchant



when he wishes to go for a pleasure ride. As for me, I get nothing but a life of complete misery and turmoil — exactly the opposite of the comfort and tranquillity you always enjoy.

How very different is our fate, and how far apart are our conditions !

For you sleep and wake up as you please.

As for me, no sooner does day break than the farmer wakens me to draw the plough

وإِدَارَةُ السَّاقِيَةِ أَوْ الطَّاحُونَةِ ، وَمَا إِلَى ذَلِكَ
مِنْ مُزْهِقِ الْأَعْمَالِ .

فَإِذَا أَنْقَضَى الْيَوْمُ ، رَجَعْتُ إِلَى الْإِصْطَبْلِ ،
فَلَمْ أَجِدْ مِنَ الْغِذَاءِ مَا يَكْفِينِي .

وَعِذَائِي - عَلَى قَلْتِهِ - غَيْرُ مَعْنَى بِنِظَافَتِهِ :
لَا يُغْزِلُهُ أَحَدٌ ، وَلَا يُنْقِيهِ مِمَّا عَلِقَ بِهِ مِنَ
الْتِّرَابِ وَالْمَدَرِ (قِطْعِ الطِّينِ الْيَابِسِ) .

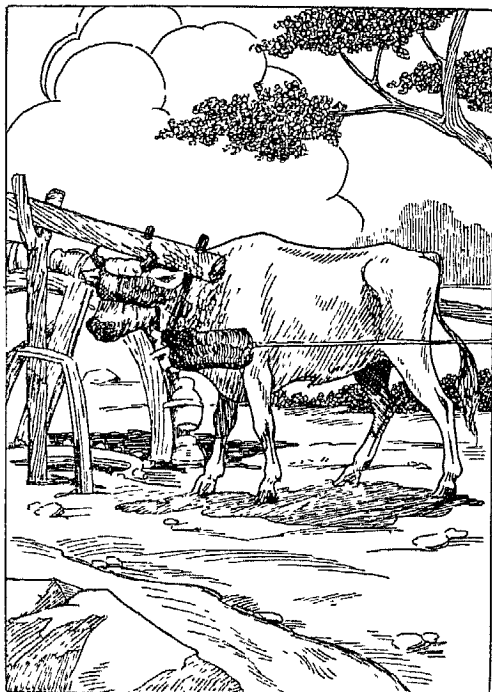
١٢- نَصِيحَةُ الْجِمَارِ

وَسَكَتَ "آزَادُ" قَلِيلًا .

ثُمَّ أَلْتَفَتَ إِلَى "شَهْرَزَادَ" مُسْتَأْنِفًا
حَدِيثَهُ . قَالَ :

"وَهُنَا تَأَلَّمَ الْجِمَارُ لِصَاحِبِهِ - كَمَا تَأَلَّمْتَ أَنْتِ
لِصَوَاحِبِكَ - وَقَالَ لِلثَّوْرِ مَحْزُونًا :

or turn the waterwheel
or the flour mill, and
to perform any similar
hard labour. Then,
when day is done, I
return to the stable,
only to find insufficient
food.



And my food — as
scanty as it is — is
never carefully cleaned; nobody sieves it, or
bothers to free it from the dust clinging to it,
or to pick out the bits of mud from it ! ’ ”

12. - The donkey's advice

Azade fell silent for a while.

Then turning to Scheherazade, he resumed his
narrative, and said :

“ And here the donkey felt sorry for its
friend — just as you have felt sorry for your
friends — and it said sorrowfully to the ox :

"شَدَّ مَاخَزَنْتَنِي شَكْوَاكَ ، وَإِنْ كُنْتُ لَا أُعْفِيكَ
 مِنْ آلَلُومٍ ، عَلَى رِضَائِكَ بِالْهَوَانِ وَالضَّيْمِ ،
 بِرَغْمِ مَا وَهَبَ اللَّهُ لَكَ مِنْ بَسْطَةٍ فِي جِسْمِكَ ،
 وَوَفْرَةٍ فِي قُوَّتِكَ . وَلَوْ شِئْتَ الرَّاحَةَ لَمَا عَزَّتْ
 عَلَيْكَ ، وَلَنْ تُعْوزَكَ الْحِيلَةُ إِذَا أُرِدْتَ الْخَلَاصَ .
 وَمَاذَا عَلَيْكَ إِذَا دَعَاكَ إِلَى جَرِّ الْمِحْرَابِ ،
 فَتَصَنَّغْتَ الْمَرَضَ ، وَتَظَاهَرْتَ بِالضَّعْفِ ، فَأَلْقَيْتَ
 بِجِسْمِكَ عَلَى الْأَرْضِ ، كَأَنَّكَ خَاسِرُ الْقُوَى ،
 لَا قُدْرَةَ لَكَ عَلَى الْعَمَلِ ؟

وَمَاذَا يَضِيرُكَ إِذَا تَظَاهَرْتَ بِالْجُنُونِ ،
 وَرُحْتَ تَقْفِرُ ثَائِرًا ، ضَارِبًا الْأَرْضَ بِأَرْجُلِكَ ؟
 وَهِيَ هَاتِ أَنْ يُرْغِمُوكَ عَلَى الْعَمَلِ ، فِي كُلِّتَا
 الْحَالَيْنِ ، مَهْمَا يَبْذُلُوا مِنْ جُهْدٍ .

‘ Your complaint has grieved me much, although I do not absolve you from blame for accepting such humiliation and maltreatment, in spite of the huge body that God gave you, and your boundless strength. Should you wish to enjoy rest, it is not hard for you to get it, and should you wish to obtain salvation, you can always find a way out.



What would happen to you, for instance, if they called you to draw the plough and you feigned illness and showed weakness, throwing your body on the ground as though you were helpless and unable to work ?

And what harm will befall you if you pretend to be mad and start leaping violently, stamping the ground with your feet ?

In either case it is well-nigh impossible to compel you to work, no matter what effort they exert.’ ”

١٣- جَزَاءُ النَّصِيحَةِ

فَشَكَرَ الثَّوْرُ لِلْحِمَارِ نَصِيحَتَهُ .

وَعَادَ "عَمَّارٌ" إِلَى دَارِهِ مُتَعَجِّبًا مِمَّا سَمِعَ .

ثُمَّ جَاءَ الزَّارِعُ فِي صَبَاحِ الْيَوْمِ الثَّانِي ،

وَأَفْضَى إِلَيْهِ بِعَجْزِ الثَّوْرِ عَنِ الْعَمَلِ لِمَرَضِهِ .

فَأَذْرَكَ التَّاجِرُ أَنَّ الثَّوْرَ قَدْ اسْتَمَعَ إِلَى

نُصْحِ الْحِمَارِ .

فَأَمَرَ الزَّارِعُ أَنْ يُحِلَّ الْحِمَارَ مَكَانَ

صَاحِبِهِ فِي حَرْثِ الْأَرْضِ .

فَكَانَ أَشْأَمَ يَوْمٍ لَقِيَهِ الْحِمَارُ فِي حَيَاتِهِ .

وَلَمْ يَكِدِ النَّهَارُ يَنْقُضِ ، حَتَّى عَادَ الْحِمَارُ

الْمُسْكِينُ إِلَى زُرَيْدَتِهِ ، خَاشِعًا الْقَرْمِ ،

مُنْخَطَمَ الْأَعْصَابِ ، يَحْسَبُهُ مَنْ رَأَاهُ يَنْصِفَ

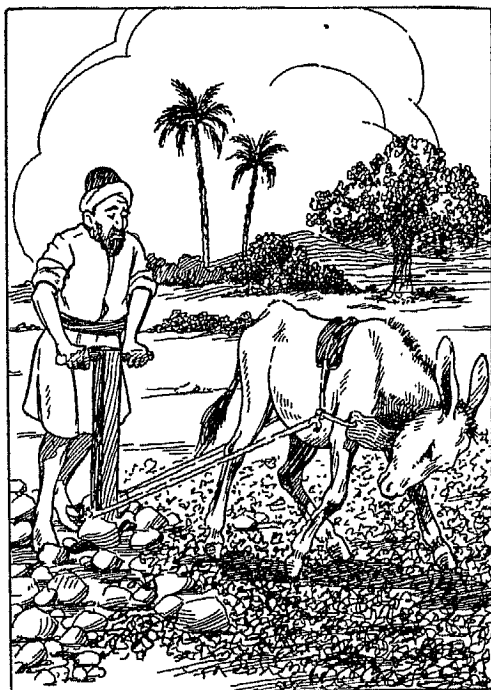
مَيِّتٍ ، أَوْ يَنْصِفَ حَيٍّ .

13. - The reward of the advice

The ox then thanked the donkey for his advice.

And 'Ammār returned home, amazed at what he had heard.

Then the farmer came the next morning and informed him of the ox's inability to work on account of its illness.



The merchant understood that the ox had taken the advice of the donkey.

So the farmer ordered that the donkey should take the place of its friend in ploughing the land.

This was the worst day that the donkey ever spent in its life.

And no sooner did the day end than the poor donkey returned to its stable — helpless and exhausted — so that anyone who saw it thought it was half dead or half alive.

١٤- سِكِينَةُ الْجَزَارِ

وَلَمْ يَكِدِ الْحِمَارُ يَعُودُ إِلَى الْإِصْطَبِلِ ،

حَتَّى سَأَلَ الثَّوْرَ :

كَيْفَ أَنْتَ الْيَوْمَ ؟

فَأَجَابَهُ رَاضِيًا مَسْرُورًا :

"لَقَدْ أَرَحْتَنِي مِنَ الْعَمَلِ طُولَ الْيَوْمِ ، فَمَا أَدْرِي

كَيْفَ أَشْكُرُكَ عَلَى نَصِيحَتِكَ الْبَارِعَةِ ؟"

فَسَأَلَهُ الْحِمَارُ وَقَدْ تَمَلَّكَهُ الْحُزْنُ ،

وَأَشْتَدَّ بِهِ الضَّيْقُ :

"فَمَاذَا أَنْتَ صَانِعٌ غَدًا ؟"

فَقَالَ الثَّوْرُ :

"لَقَدْ رَأَيْتُ - فِي نَصِيحَتِكَ الثَّمِينَةِ - خَيْرَ

وَسِيلَةٍ لِهِنَاءِ تِي وَرَاحَتِي .

14. - The butcher's knife

As soon as the donkey returned to its stable it asked the ox :

“ How art thou to-day ? ”

Contentedly and happily he answered :

“ You have saved me from toiling all day, and I do not know how to thank you for your artful advice.”



Then the donkey, dejected and extremely worried, asked him :

“ What are you going to do to-morrow ? ”

Then the ox said :

“ I have discovered through your valuable advice the best means for my happiness and comfort.

وَلَنْ أُخَالِفَ لَكَ رَأْيًا بَعْدَ الْيَوْمِ .
فَقَالَ الْحِمَارُ :

"إِنَّ مَحَبَّتِي لَكَ تَحْتِمُ عَلَيَّ أَنْ أَبْصِرَكَ
بِمَوَاطِنِ الْأَخْطَارِ ، قَبْلَ أَنْ تَتَعَرَّضَ لَهَا .
فَقَدْ آذَيْتَكَ مِنْ حَيْثُ أَرَدْتُ أَنْ أَنْفَعَكَ !
فَسَأَلَهُ الثَّوْرُ مُتَعَجِّبًا :

"كَيْفَ تَقُولُ آذَيْتَنِي ؟ لَقَدْ أَرَحْتَنِي وَأَسْعَدْتَنِي !
فَقَالَ الْحِمَارُ :

"لَقَدْ سَمِعْتُ مَا لَكُنَا التَّاجِرُ يَقُولُ
لِحَارِسِنَا الزَّارِعِ : " إِذَا لَمْ يُشْفَ الثَّوْرُ
مِنْ مَرَضِهِ غَدًا ، فَاسْتَدْعِ لَهُ الْجَزَّارَ
لِيَذْبَحَهُ ، لِنَنْتَفِعَ بِلَحْمِهِ ، قَبْلَ أَنْ يَشْتَدَّ
بِهِ الْمَرَضُ فَيَمُوتَ .

And I shall never go against your counsel after to-day."

Then the donkey said :

"My love for you compels me to forewarn you of the dangers that lie ahead before they confront you, for I have really harmed you when I wished to help you."



Then the ox asked in amazement :

"How do you say that you have harmed me ? You have indeed brought me rest and happiness. "

Then the donkey said :

"I have heard our owner the merchant say to our farmer watchman— 'If the ox does not recover from its illness by to-morrow, bring the butcher to slaughter it, so that we may benefit by its flesh before it becomes seriously ill and dies.' "

فَارْتَعَبَ الثَّورُ مِمَّا سَمِعَ ، وَأَقْبَلَ عَلَى
صَاحِبِهِ يَلْتَمِسُ مِنْهُ النَّصِيحَةَ ، لِلخُرُوجِ
مِنْ هَذَا الْمَازِقِ .

فَقَالَ الْحِمَارُ :

"الرَّأْيُ عِنْدِي أَنْ تَعُودَ إِلَى سَابِقِ عَهْدِكَ ،
فَتُقْبَلَ عَلَى الطَّعَامِ بِشَهِيَّةٍ ، وَتَنْشُطَ إِلَى
عَمَلِكَ فِي صَبَاحِ الْغَدِ ، حَتَّى تَأْمَنَ
سَكِينَةَ الْجَزَارِ ."

فَشَكَرَ الثَّورُ لِلْحِمَارِ نَصِيحَتَهُ ،
وَلَمْ يَتَرَدَّدْ فِي قَبُولِهَا .

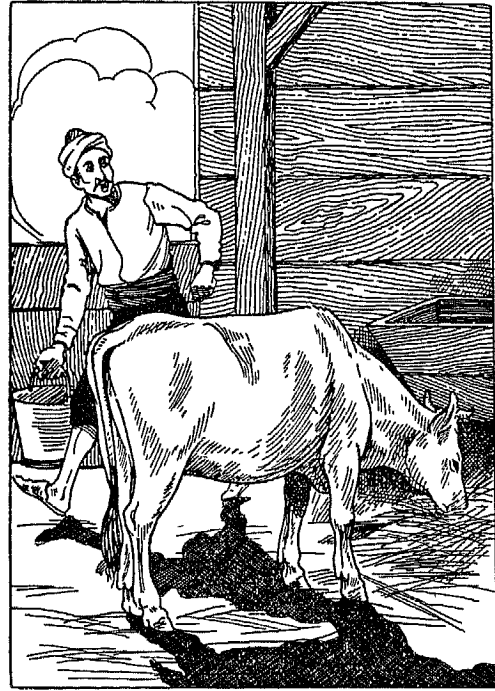
١٥ - عِنَادُ الزَّوْجَةِ

وَسَمِعَ "عَمَّارٌ" حِوَارَهُمَا - وَهُوَ جَالِسٌ مَعَ زَوْجَتِهِ
"نَوَّارَ" - فَلَمْ يَتِمَّالِكْ أَنْ اسْتَغْرَقَ فِي الضَّحِكِ ،

Hearing this, the ox became terrified, and it appealed to its friend for advice and a way out of this dilemma.

Thereupon the donkey said :

“In my opinion, you should revert to your old way of life : eat your food with appetite, and start your work to-morrow morning briskly, so that you will be saved from the butcher’s knife.”



The ox thanked the donkey for his advice, accepting it without hesitation.

15. - The Wife's Obstinacy

‘Ammār overheard their dialogue while he was sitting with his wife Nawār, and he could not help roaring with laughter —

مُتَعَجِّبًا مِنْ حِيلَةِ الْجِمَارِ ، وَغَفْلَةِ الثَّوْرِ .
فَسَأَلَتْهُ "نَوَارُ" : "مِمَّ تَضَحَكُ ، يَا عَمَّارُ ؟"
فَقَالَ لَهَا : " ذَكَرْتُ شَيْئًا ، فَضَحِكْتُ ."
فَالْحَتَّ عَلَيْهِ فِي السُّؤَالِ ، لِيُخْبِرَهَا
بِجَلِيَّةِ الْأَمْرِ .

فَقَالَ لَهَا : "إِنَّهُ سِرٌّ اسْتَوْدَعْنِيهِ صَاحِبٌ
لِي قَدِيمٌ مِنَ الْجِنِّ ، لَا يَسْعُنِي مُخَالَفَتُهُ .
وَقَدْ أَنْذَرَنِي بِالْهَلَاكِ الْعَاجِلِ إِذَا بَحْتُ بِسِرِّهِ
لِأَيِّ إِنْسَانٍ ، أَوْ أَطْلَعْتُ عَلَيْهِ كَاثِنًا كَانَ ."
وَهُنَا أَلْتَفَتَ "آزَادُ" إِلَى فَتَاتِهِ "شَهْرَزَادَ" ،
وَهُوَ يَقُولُ :

"كَانَتْ "نَوَارُ" مُتَشَبِّهَةً بِرَأْيِهَا .
وَلَمْ تَكُنْ أَقَلَّ مِنْكَ إِصْرَارًا وَعِندَادًا ،

amazed at the donkey's trickery and the ox's folly, so Nawār asked him :

“ What are you laughing at, ‘Ammār ? ”

Then he said to her :

“ I remembered something, so I laughed.”

Nawār persisted in questioning him to tell her the truth of the matter.

Then he said to her :

“ It is a secret which was confided to me by an old genie friend of mine, whom I cannot disobey. Indeed, he threatened me with speedy destruction if I dared to divulge his secret to anybody, or spread it abroad. ”

At this, Azade looked at his daughter Scheherazade, saying :

“ Nawār was clinging stubbornly to her opinion, and she was no less persistent and obstinate than you ;



فَأَبَتْ إِلَّا أَنْ تُرْغَمَ "عَمَّارًا" عَلَى الْإِفْضَاءِ
لَهَا بِسِرِّهِ ، مَهْمَا تَكُنِ الْعَوَاقِبُ .
وَأَسْتَدْعَى الزَّوْجَانِ أَقَارِبَهُمَا الْأَذْنَيْنِ ، وَاحْتَكَمَا
إِلَيْهِمْ ، فَاجْتَمَعُوا عَلَى خَطْلٍ "نَوَّارٍ" .
فَلَمْ تُذْعِنِ لِحُكْمِهِمْ ، وَتَرَكَتُهُمْ مُغْضَبَةً
حَانِقَةً ، وَأَقْفَلَتْ بَابَ حُجْرَتِهَا عَلَيْهَا .

١٦- حِوَارُ الدَّيْلِ

وَخَرَجَ "عَمَّارٌ" إِلَى دَسْكَرَتِهِ ، لِيُرْفَهُ
عَنْ نَفْسِهِ .

وَكَانَ فِي فِنَائِهَا دِيكٌ وَخَمْسُونَ دَجَاجَةً .
وَكَانَ يَجْلِسُ عَلَى مَقَرَبَةٍ مِنْهَا كُلُّهُ الْأَمِينُ .
فَرَأَى الدَّيْلُ يَنْقُرُ إِحْدَى دَجَاجَاتِهِ ،
ثَاثِرًا مُغْتَاطًا .

she insisted on forcing 'Ammār to disclose his secret to her, irrespective of the consequences.

So the couple summoned their nearest relatives to arbitrate, and they agreed unanimously that Nawār was wrong.



She did not bow to their decision, leaving them angry and enraged, and locked herself up in her room.

16. - The dialogue of the cockerel

Then 'Ammār went to his farm for diversion.

There were in the yard one cockerel and fifty hens, and nearby sat his faithful dog, and he saw the cockerel peck at one of the hens angrily and furiously.

وَسَمِعَ الْكَلْبَ يَنْهَاهُ عَنْ قَسْوَتِهِ ، وَيَلُومُهُ
عَلَى شَرَّاسَتِهِ قَائِلًا :

مَا أَجْدَرَكَ أَنْ تَقْتَدِيَ بِأَخْلَاقِ مَالِكِنَا "عَمَّارٍ"
الَّذِي يَتَرَفَّقُ بِنَا ، وَلَا يَقْسُو عَلَيْنَا ، وَلَوْ أَسَانَا .
فَلَا يَكَادُ الدَّيْكَ يَسْتَمِيعُ إِلَى نَصِيحَةِ الْكَلْبِ
حَتَّى يَسْخَرَ مِنْهُ قَائِلًا :

أَتُرِيدُنِي عَلَى أَنْ أَقْتَدِيَ بِ"عَمَّارٍ" فِي
لَيْنِهِ وَضَعْفِهِ !

أَيْنَ عَجْزُهُ مِنْ قُوَّتِي ، وَاسْتِكَانَتُهُ
مِنْ جُرْأَتِي ؟

إِنِّي أُسُوسُ - بِحَزْمِي - خَمْسِينَ دَجَاجَةً ،
لَا تَجْرُؤُ وَاحِدَةٌ مِنْهُنَّ عَلَى عِصْيَانِي .
أَمَّا "عَمَّارٌ" فَيَعْجِزُ عَنْ سِيَاسَةِ "نَوَّارٍ" وَخَذَهَا ،

He then heard the dog dissuade him from his cruelty and rebuke him for his bad temper, saying :

‘ It would be far better to follow the example of our master ‘Ammār, who is kind to us and is never cruel to us, even though we may behave badly. ’



No sooner does the cockerel hear the dog's advice than it mocks at him, saying :

Do you want to force me to copy ‘Ammār in his lenience and weakness ?

Look at the difference between his weakness and my strength, his timidity and my courage !

Through my firmness I rule fifty hens, so that not one of them dares to disobey me.

As for ‘Ammār, he fails to rule Nawār alone,

وَيَقِفُ حَائِرًا مَكْتُوفَ الْيَدَيْنِ أَمَامَ حِمَاقَتِهَا
وَعِنَادِهَا ، وَلَا يُبَالِي أَنْ يَهْلِكَ فِي سَبِيلِ
إِرْضَاءِ فُضُولِهَا .

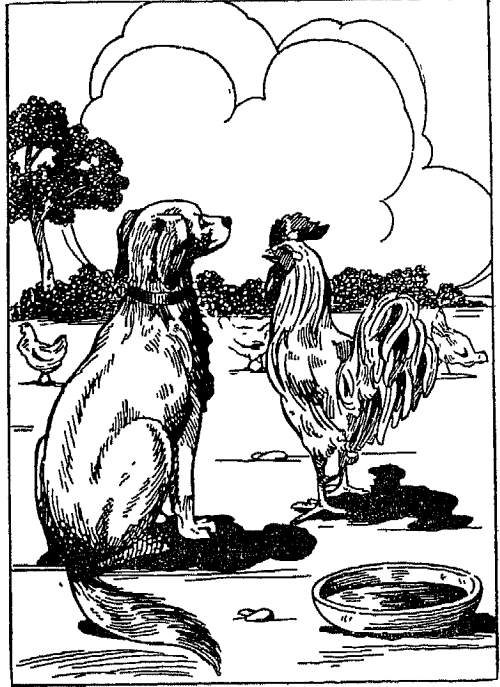
وَلَوْ أَنَّي كُنْتُ مَكَانَهُ ، لَعَرَفْتُ كَيْفَ
أَقْوَمُ أَعْوِجَاجَهَا !
فَقَالَ الْكَلْبُ :

وَمَاذَا كُنْتَ تَصْنَعُ ، يَا عَزِيزِي الدَّيْكَ ؟
فَقَالَ الدَّيْكَ :

" كُنْتُ أُلْقِي عَلَيْهَا دَرْسًا قَاسِيًا لَا تَنْسَاهُ ،
وَلَا تَمْحَى مِنْ قَلْبِهَا ذِكْرَاهُ ! "
فَقَالَ الْكَلْبُ :

فَمَاذَا كُنْتَ صَانِعًا ؟
فَقَالَ الدَّيْكَ :

and he stands puzzled and helpless before her folly and obstinacy, not caring if he is destroyed in trying to satisfy her inquisitiveness.



If I were in his place, I would know how to teach her to mend her ways !

The dog exclaimed :

“ And what would you do, my dear cockerel ? ”

The cockerel retorted :

‘ I would give her such a cruel lesson as she would never forget, nor would its memory ever be erased from her heart !

Then the dog asked :

‘ What would you do ?

The cockerel replied :

”كُنْتُ أَهْرِيبُهَا (أَضْرِبُهَا بِالْهَرَاوَةِ ، وَهِيَ
الْعَصَا الْغَلِيظَةُ) ، حَتَّى تَتُوبَ إِلَى رُشْدِهَا ،
وَتَكُفَّ عَنْ عِنَادِهَا ، وَلَا تَعُودَ - بَعْدَ ذَلِكَ -
إِلَى مِثْلِهَا !”
فَقَالَ الْكَلْبُ :

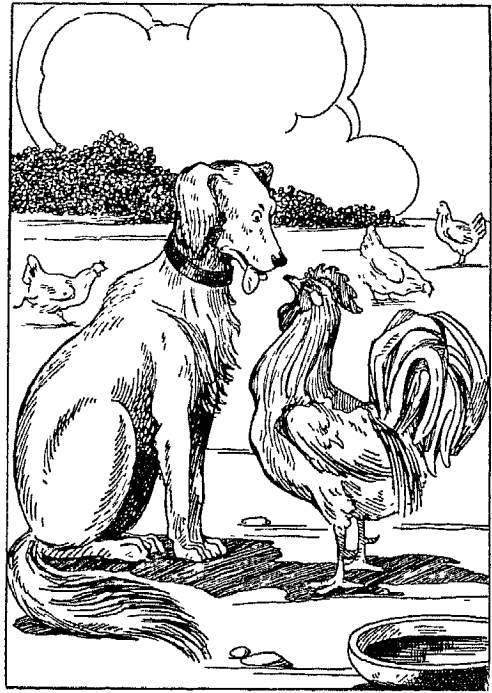
”بِشِّ مَارَأَيْتَ يَا صَاحِبِي ، إِذْ تُدَاوِي
الْخَطَأَ بِخَطَأٍ مِثْلِهِ ، وَتُدْفَعُ السَّيِّئَةَ بِسَيِّئَةٍ مِثْلِهَا !
إِنَّمَا يُدَاوَى الْخَطَأُ بِالصَّوَابِ ، وَتُدْفَعُ
الْإِسَاءَةُ بِالْإِحْسَانِ .

وَلَنْ يُعَوِّزَ ”عَمَّارًا“ - وَهُوَ رَاجِحُ الْعَقْلِ ،
بَارِعُ الْحِيلَةِ - أَنْ يَخْرُجَ مِنْ هَذَا الْمَازِقِ ،
دُونَ أَنْ يُعَرِّضَ حَيَاتَهُ لِلتَّلَفِ ، أَوْ يُسِيءَ
إِلَى زَوْجَتِهِ .”

‘I would beat her with a big stick until she comes to her senses and gives up her obstinacy, never to repeat it.’

The dog said :

‘What a poor idea, my dear cockerel ! You would remedy a wrong with another wrong, and cure evil with another evil.



Surely wrong can be remedied by right, and evil can be cured by kindness !

And indeed ‘Ammār — sensible and skilful as he is — will not fail to find a way out of this dilemma without ruining his life or harming his wife.’

١٧ - سِرُّ الْجَنِّيِّ

لَمْ يَكَدْ "عَمَّارٌ" يَسْتَمِعُ إِلَى هَذَا الْحِوَارِ ، حَتَّى
لَا حَتَّ لَهُ بَارِقَةٌ فِي الْخَلَاصِ مِنْ وَرْطَتِهِ .
فَدَخَلَ الْحُجْرَةَ ، فَحَيَّا "نَوَّارَ" وَهُوَ مُطَّرِقٌ
عَابِسٌ ، كَأَنَّمَا يُفَكِّرُ فِي خَطَرٍ دَاهِمٍ :
شَمَّ أَلْتَفَتَ إِلَى "نَوَّارَ" ، وَهُوَ يَقُولُ فِي
لَهْجَةٍ تَجْمَعُ بَيْنَ الْحَيْرَةِ وَالْأَسْفِ ،
وَتَبْعَتْ الرُّعْبَ فِي الْقُلُوبِ :
هَلُمَّ يَا "نَوَّارُ" ، لِأُطْلِعَكَ عَلَى السِّرِّ الْخَطِيرِ
الَّذِي أَسْتَوْدَعْنِيهِ الْجَنِّيُّ ، وَنَهَانِي عَنْ إِذَاعَتِهِ .
هَلُمَّ وَلَا تُبْطِئِي فِي إِعْدَادِ الْكَفَنِ ، قَبْلَ بَدْءِ
الْحَدِيثِ . فَلَنْ أَلْفِظَ آخِرَ حَرْفٍ مِنْهُ حَتَّى
أَلْفِظَ آخِرَ نَفْسٍ مِنْ أَنْفَاسِ الْحَيَاةِ مَعَهُ .

17. - The genie's secret

No sooner did 'Ammār listen to this dialogue than he conceived a brilliant idea to save him from his quandary; so he entered the room and greeted Nawār in a dejected manner as if he was about to face an imminent danger.



Then, turning to Nawār he spoke in a tone combining worry and sorrow, enough to strike fear into all hearts.

'Come along, Nawār, I am going to disclose to you the grave secret which the genie confided to me and forbade me to propagate.

Come along; do not delay in preparing the shroud before the conversation starts, for with the last word I utter I shall give up my last breath of life.

فَلَمَّا رَأَتْهُ جَادًّا فِي طَلَبِ الْكَفَنِ ، سَرَتْ
الرَّغْدَةَ فِي جِسْمِهَا ، وَسَأَلَتْهُ مُضْطَرِبَةً :
"وَمَنِ الَّذِي يَقْتُلُكَ ؟"

فَقَالَ :

"وَهَلْ يَقْتُلُنِي غَيْرُ الْجِنِّيِّ الَّذِي اسْتَوْدَعَنِي سِرَّهُ ؟"
فَنَظَرَتْ إِلَيْهِ "نَوَارُ" تُسَائِلُهُ مُتَحِيرَةً :

"كَيْفَ ؟ ... وَهَلْ يَخْضُرُ الْجِنِّيُّ إِلَيْنَا ؟ وَلِمَاذَا ؟"
فَأَجَابَهَا "عَمَّارُ" ، وَقَدْ جازَتْ عَلَيْهَا حِيلَتُهُ :
"إِنَّمَا يَقْتُلُنِي الْجِنِّيُّ جَزَاءَ مُخَالَفَتِي عَهْدِهِ !"

وَلَا تَسْأَلِي عَمَّا اسْتَوَلَى عَلَيْهَا مِنَ الْفَزَعِ حِينَ
تَمَثَّلَتِ الْجِنِّيَّ قَادِمًا ، وَهُوَ يَهُمُّ بِقَتْلِ زَوْجِهَا
أَمَامَهَا ، ثُمَّ لَا يَلْبَثُ أَنْ يَقْتُلَهَا هِيَ أَيْضًا .
فَأَقْبَلَتْ "نَوَارُ" عَلَى زَوْجِهَا "عَمَّارٍ" نَادِمَةً مُتَحَسِّرَةً ،

When she discovered that he was serious in demanding the shroud, her whole body trembled with fear, and confusedly she asked him :

‘And who is going to murder you ?’

Then he said :

‘Who would murder me other than the genie who confided his secret to me ?’

Nawār looked at him puzzled, and asked :

‘How? And will the genie come to us, and why?’

Feeling that his trick had succeeded with her, ‘Ammār replied :

‘Surely the genie will kill me for breaking the promise I gave him !’

And do not question me about the terror that struck her when she imagined the genie coming and attempting to kill her husband before her eyes, and afterwards killing her too !

So Nawār approached her husband ‘Ammār, repentant and sorry,



تَائِبَةً مِنْ ذَنْبِهَا مُسْتَغْفِرَةً ، مُتَوَسِّلَةً إِلَيْهِ أَنْ
يَحْتَفِظَ بِسِرِّ الْجَنِّي ، فَلَا يَبُوحَ بِهِ لِأَحَدٍ .
وَلَمْ يَكُنْ "آزَادُ" يَنْتَهِي مِنْ قِصَّتِهِ ، حَتَّى
الْتَفَتَ إِلَى "شَهْرَزَادَ" قَائِلًا :

"لَقَدْ بَحَثْتُ عَنْ حِيلَةٍ أُخَوِّفُكِ بِهَا ،
كَمَا أَحْتَالُ "عَمَّارُ" عَلَى زَوْجَتِهِ ، فَلَمْ أَهْتَدِ
إِلَى شَيْءٍ . فَمَا أَنْتِ مِمَّنْ تَجُوزُ عَلَيْهِ الْأَوْهَامُ ،
كَمَا جازَتْ عَلَى تِلْكَ الْمَرْأَةِ الْغَافِلَةِ : نَوَارُ ."
١٨ - الْغَزَالَةُ وَالْأَسَدُ

فَقَالَتْ "شَهْرَزَادُ" :
"قَرَّ عَيْنًا يَا أَبَتَاهُ ، فَلَنْ يُصِيبَنِي مَكْرُوهٌ
إِنْ شَاءَ اللَّهُ .

وَلَنْ أَكُونَ كَالْحِمَارِ الَّذِي أَشَقَى نَفْسَهُ ،

promising to forsake her sin, and asking his pardon, and imploring him to keep the genie's secret, never to disclose it to anyone."

No sooner did Azade finish his story than he turned to Scheherazade and said :

"I have tried hard to think of a trick with which to frighten you, just as 'Ammār tricked his wife, but I have found nothing, because you are not such a credulous type as that foolish woman Nawār."



18. - The gazelle and the lion

Then Scheherazade said :

"Be easy in your mind, father, because no harm will befall me, God willing.

And I shall not be like the donkey, that brought trouble upon itself

وَعَجَزَ عَنْ إِنْقَازِ صَاحِبِهِ ، وَلَا مِثْلَ "نَوَارِ"
الَّتِي أَقْحَمَتْ نَفْسَهَا فِيهَا لَا يَعْنِيهَا .
إِنَّمَا أَكُونُ كَالْغَزَالَةِ الَّتِي خَلَّصَتْ - بِحِيلَتِهَا -
بَنَاتِ جَنْسِهَا ، مِنَ الْأَسَدِ ، وَأَنْقَذَتْهُنَّ
مِنَ الْهَلَاكِ .

فَسَأَلَهَا "آزَادُ" : "وَكَيْفَ كَانَ ذَلِكَ ؟"
فَقَالَتْ "شَهْرَزَادُ" :

"عَاشَ فِي قَدِيمِ الزَّمَانِ ، جَمَاعَةٌ مِنَ الْغَزْلَانِ ،
فِي رَاحَةٍ وَأَمْنٍ وَأَاطِمَيْنَانِ .

ثُمَّ وَفَدَ عَلَيْهِنَّ أَسَدٌ ، فَأَشْقَاهُنَّ ، وَنَغَصَ
عَيْشَهُنَّ . فَاجْتَمَعَ رَأْيُهُنَّ عَلَى أَنْ يَتَوَجَّهْنَ
إِلَيْهِ بِاقْتِرَاحٍ ، إِذَا رَضِيَ بِهِ أَمَّنَهُنَّ .

وَكُنَّ قَدْ أَجْمَعْنَ عَلَى أَنْ يَقْتَرِعْنَ - كُلَّ يَوْمٍ -

and failed to save its friend, neither will I be like Nawār, who interfered with something that did not concern her.

I shall certainly be like the gazelle, who — by her artifice — saved members of her sex from the lion, and thus rescued them from destruction. ”

Then Azade asked :

“ And how was that ? ”

So Scheherazade said :

“ There lived in olden times a herd of gazelles, which lived in comfort, security and tranquillity. Suddenly a lion arrived in their midst, causing them unhappiness and making their life miserable. So they put their heads together, and they agreed to approach him with a suggestion which, if he accepted it, would restore their security.

They agreed that they should draw lots daily



فِيمَا بَيْنَهُنَّ ، ثُمَّ يَبْعَثُ بِمَنْ تَقَعُ عَلَيْهَا
الْقُرْعَةُ - فِي صُحْبَةِ رَسُولٍ مِنْهُنَّ - لِتَكُونَ
طَعَامَ الْأَسَدِ طُولَ يَوْمِهِ .

فَابْتَهَجَ الْأَسَدُ لِاقْتِرَاحِهِنَّ ... وَدَاوَمْنَ عَلَى ذَلِكَ أَيَّامًا .
ثُمَّ وَفَدَتْ عَلَيْهِنَّ - مِنْ بَعْضِ الْوُدَيَانِ
الْقَرِيبَةِ - غَزَالَةٌ ذَكِيَّةٌ .

وَلَمَّا عَلِمَتْ قِصَّتَهُنَّ مَعَ الْأَسَدِ ، سَخِرَتْ مِنْهُنَّ ،
مُتَعَجِّبَةً مِنْ عَجْزِهِنَّ ، وَسُوءِ رَأْيِهِنَّ .

وَقَالَتْ لَهُنَّ فِيمَا قَالَتْ :

"لَقَدْ أَسْتَوَلَى الْخَوْفُ عَلَى قُلُوبِكُنَّ ، فَهَرَبْتُنَّ
إِلَى الْمَوْتِ ، خَوْفًا مِنَ الْمَوْتِ !"

فَقُلْنَ لَهَا :

"فَكَيْفَ نَتَّقِي بَطْشَ الْأَسَدِ ،

amongst them, and that the drawn one should be sent — accompanied by one of them as a messenger — to be the lion's food for the whole day.

The lion was mighty pleased with their suggestion, and they continued to do this for days.



Then suddenly there came from the neighbouring valleys an intelligent gazelle.

And when she knew their story with the lion, she mocked at them, expressing her surprise at their inefficiency and poor thinking.

This was one of the things she told them :

‘ Fear has so much filled your hearts that for fear of death you escape to death. ’

Then they said to her :

‘ How could you guard against the lion's attack;

وَأَيُّ حِيلَةٍ تُشِيرِينَ بِهَا عَلَيْنَا يَا أُخْتَنَا الْغَزَالَةَ ،
لِنَسْتَجْلِبَ رِضَاهُ ، أَوْ نَكْفَ عَنَّا أَزَاهُ ؟
فَقَالَتْ لَهْنًا :

"لَا تَبْعَثْنِ إِلَيْهِ غَدًا بِأَحَدٍ غَيْرِي ، لَعَلِّي أَبْلُغُ
بِحِيلَتِي ، مَا لَا يَبْلُغُهُ الْأَسَدُ بِقُوَّتِهِ ."

١٩ - حِيلَةُ الْغَزَالَةِ

فَلَمَّا جَاءَ الْغَدُ ، ذَهَبَتْ إِلَيْهِ الْغَزَالَةُ وَحْدَهَا
مُتَبَاطِئَةً ، فَلَمْ تَصِلْ إِلَى عَرِينِهِ (بَيْتِهِ) إِلَّا بَعْدَ
أَنْ تَمَلَّكَهُ الْغَضَبُ ، وَلَوْعَهُ الْجُوعُ .
وَلَمْ يَكِدِ الْأَسَدُ يَرَاهَا حَتَّى سَأَلَهَا :
"لِمَاذَا تَأَخَّرْتِ عَنْ مَوْعِدِ الْغَدَاءِ ؟"
فَقَالَتْ لَهُ :

"لَقَدْ حَدَّثَ الْيَوْمَ - يَا مَوْلَايَ - مَا لَمْ يَكُنْ فِي الْحُسْبَانِ ،

and what sort of a trick could you devise for us, sister gazelle, to win his pleasure, or at least spare us his assault ? ’

She said to them :

‘Do not send anyone to him to-morrow excepting me, so that I may attain through my artifice what the lion cannot attain through his strength. ’



19. - The gazelle's artifice

On the morrow the gazelle went to him on her own, walking so slowly that she only reached his den when he had reached the climax of his fury, and was suffering from the pangs of hunger.

As soon as the lion saw her he asked her :

‘Why have you come so late for my lunch ? ’

She replied : ‘ Sir, something quite unexpected has happened to-day,

فَقَدْ بَعَثَ إِلَيْكَ صَوَاحِبِي بِغَزَالَةٍ مَعِيَ لِتَأْكُلَهَا .
وَلَمْ أَكْذُ أَبْلُغُ مُنْتَصَفَ الطَّرِيقِ ، حَتَّى لَقِيَنِي
أَسَدٌ فِي مِثْلِ سَطَوَتِكَ وَقُوَّتِكَ .

وَحَاوَلَ أَنْ يَغْتَصِبَ الْغَزَالََةَ مِنِّي . فَحَذَّرْتُهُ بِطُشَاكَ
وَأَنْتِقَامِكَ ، فَشَتَمَنِي وَشَتَمَكَ ، وَكَادَ يَفْتِكُ بِي .
فَهَرَبْتُ إِلَيْكَ ، مُسْتَنْجِدَةً بِكَ .

فَأَنُخَدِعَ الْأَسَدُ بِحِيلَتِهَا ، وَسَأَلَهَا :

"أَيْنَ مَكَانُ هَذَا الْغَاصِبِ السَّفِيهِ ؟"

فَمَشَتْ الْغَزَالَةُ وَالْأَسَدُ يَتَّبِعُهَا ، حَتَّى بَلَّغَا
عَيْنَ مَاءٍ عَمِيقَةٍ صَافِيَةٍ .

وَنَظَرَ الْأَسَدُ فَرَأَى خَيَالَهُ وَخَيَالَهَا فِي الْمَاءِ ،
فَأَيَّقَنَ صِدْقَ مَا حَدَّثَتْهُ بِهِ .

وَقَفَرَ عَلَى ظِلِّ غَاضِبٍ لِيَفْتِكَ بِصَاحِبِهِ .
فَفَرِقَ فِي الْحَالِ .

for my gazelle friends have sent another gazelle with me for you to eat.

I had not come half way when I was met by a lion as vigorous and strong as you. He attempted to usurp the gazelle from me, so I warned him against your great strength and revenge, and he insulted both me and you and was on the point of attacking me, so I ran away to you to ask your help.



The lion was deceived by her artifice and asked her :

‘ Where is this usurping rogue ? ’

So the gazelle set off with the lion following, until they reached a deep spring of clear water.

The lion looked and saw both his reflection and hers in the water, and was then certain that she had told him the truth.

So he angrily pounced on his reflection to kill it, and so was drowned instantly.

وَنَجَّتِ الْغَزَالَةُ وَصَوَّاحِبُهَا ، بِفَضْلِ رَجَاحَةِ عَقْلِهَا ،
وَبِرَاعَةِ حِيلَتِهَا .

وَلَنْ يَكُونَ "شَهْرِيَارُ" أَقْوَى صَوْلَةً مِنَ الْأَسَدِ ،
وَلَا "شَهْرَزَادُ" أَقَلَّ شَجَاعَةً مِنَ الْغَزَالَةِ .

٢٠ - حُجَّةٌ مُقْنِعَةٌ

وَإِذَا كَانَتْ الْغَزَالَةُ قَدْ اسْتَطَاعَتْ أَنْ تُفْرِقَ
- بِحِيلَتِهَا - غُولَ الْوُحُوشِ فِي الْمَاءِ ، فَإِنَّ قَادِرَةَ
إِنْ شَاءَ اللَّهُ ، عَلَى إِغْرَاقِ غُولِ النَّسَاءِ فِي عُبابِ
(سَيْلِ) مِنَ السَّحْرِ ، يَمْلَأُ قَلْبَهُ رَحْمَةً وَحَنَانًا ،
وَيُبَدِّلُهُ بِقَسْوَتِهِ وَبَطْشِهِ أَمْنًا لِصَوَّاحِبِي وَأَطْمِئْنَا .
وَلَيْسَ يَخْفَى عَلَى فِطْنَتِكَ - يَا أَبَتِ - أَنَّ مَا يُبْدِيهِ
"شَهْرِيَارُ" مِنْ قَسْوَةٍ وَعُنْفٍ ، لَيْسَ مَرْجِعُهُ إِلَى
طَبْعِ لَثِيمٍ ، بَلْ هِيَ لُوثَةٌ مِنَ الْخَبَالِ الْعَارِضِ فَاجَأَتْهُ ،

So the gazelle and her friends were saved through her brilliant idea and clever artifice.

And surely Shahriar is no more vigorous than the lion, neither is Scheherazade less brave than the gazelle.



20. - A sound argument

And so, if the gazelle, through her artifice, has been capable of drowning in the water, the ghoul of beasts, surely I am capable — God willing — of drowning the ghoul of women in a flood of magic which will fill his heart with mercy and compassion and replace his cruelty and aggression with security and tranquillity for my friends.

Needless to say, you are prudent enough, father, to realize that the cruelty and violence which Shahriar shows are not due to his base nature, but rather to a casual mental derangement, which befell him

حِينَ غَدَرَتْ بِهِ زَوْجَتُهُ وَخَانَتْهُ .
 وَلَوْ أَنَّهُ لَقِيَ نَاصِحًا أَمِينًا ، شُجَاعًا حَكِيمًا ،
 يَضْرِبُ لَهُ بَارِعَ الْأَمْثَالِ ، لَنَفَعَهُ بِنُصْحِهِ وَهِدَايَتِهِ .
 وَلَعَلَّهُ لَوْ عَشَرَ عَلَى الْمَرْأَةِ الْوَفِيَّةِ الرَّاشِدَةِ ،
 لَسَكَنَ إِلَيْهَا ، وَأَنَسَ بِهَا ، وَعَادَ سِيرَتَهُ الْأُولَى
 مِنْ رَحْمَةٍ وَإِحْسَانٍ ، وَعَدْلٍ وَحَنَانٍ .
 وَلَنْ تَعْجَزَ الْكَلِمَةُ الطَّيِّبَةُ ، وَالْمَوْعِظَةُ الْحَسَنَةُ ،
 عَنْ شِفَاءِ مَرِيضِ النَّفْسِ مِنْ دَائِهِ ، إِذَا وَفَّقَنِي
 اللَّهُ إِلَى تَصْوِيرِهِمَا لَهُ ، فِي أُسْلُوبٍ قَصَصِيٍّ
 مُمْتِعٍ جَذَابٍ ، وَعَرَضِهِمَا عَلَيْهِ فِي مَعْرِضٍ
 بَارِعٍ أَخَّازٍ .

وَمَا زَالَتْ "شَهْرَزَادُ" تُحَاوِرُ أَبَاهَا ، حَتَّى
 أَقْنَعَتْهُ بِسَدَادِ حُجَّتِهَا ، وَصِحَّةِ رَأْيِهَا .

when his wife became unfaithful and betrayed him.

Had he come across a faithful adviser — brave and wise — who could give him the best examples, he would have benefitted from his good advice and guidance.

And it is quite likely that if he had come across a good and staunch woman, he would have been loyal to her and enjoyed her company, and thus would have reverted to his old ways of charity, compassion, justice and kindness.

And surely a kind word and good counsel will not fail to cure a psychological case of its affliction, if God will help me to present them to him in a romantic style — both enjoyable and attractive — and expound them to him in a skilful and taking exposition. ”

Therefore Scheherazade kept arguing with her father until she finally convinced him that her argument was reasonable and her idea was sound.



٢١ - زواج "شهرزاد"

فَذَهَبَ "آزاد" إِلَى مَلِيكِهِ وَرَفَعَ إِلَيْهِ رَغْبَةً
بِنْتِهِ : "شهرزاد" فِي تَزْوِجِهِ .

وَلَا تَسَلْ عَنْ دَهْشَةِ الْمَلِكِ مِمَّا سَمِعَ ، فَقَدْ
الْتَفَتَ إِلَى وَزِيرِهِ مُتَحَيِّرًا ، وَقَالَ :

"أَلَسْتُ عَارِفًا بِمَصِيرِ ابْنَتِكَ بَعْدَ الزَّوْاجِ ؟
أَلَا تَعْلَمُ أَنَّي أَمْرُكَ بِقَتْلِهَا غَدًا ، كَمَا أَمَرْتُكَ
بِقَتْلِ غَيْرِهَا مِنْ قَبْلُ ؟

وَدَارَ بَيْنَهُمَا حِوَارٌ طَوِيلٌ ، انْتَهَى بِقَبُولِ الْمَلِكِ
زَوَاجَهَا ، بَعْدَ أَنْ أُنْذِرَ أَبَاهَا بِإِهْلَاكِهَا ،
كَمَا أَهْلَكَ مَنْ سَبَقْنَهَا .

أَمَّا "شهرزاد" فَقَدْ فَرِحَتْ بِتَحْقِيقِ أُمْنِيَّتِهَا ، وَلَمْ تُضِعْ
وَقْتُهَا ، فَنَادَتْ دِينَارَ زَادَ أُخْتَهَا ، وَقَالَتْ لَهَا :

21. - Scheherazade's wedding

Then Azade went to his King and unfolded to him the wish of Scheherazade, his daughter, to be wedded to him.

Words cannot describe the King's amazement at what he heard ! Quite puzzled, he looked at his Vizier, saying :



“ Are you not aware of what is going to be the fate of your daughter after the wedding ? Do you not realize that I shall command you to have her murdered to-morrow — just as I had commanded you previously to have others murdered ? ”

They carried on a lengthy conversation, which ended with the King's approval of her marriage, after warning her father that she would meet with the same fate as those who preceded her.

As for Scheherazade, she was delighted to attain her wish, and losing no time, she called her sister Dinarzade, and made this statement to her:

”إِنِّي مُقَدِّمَةٌ - يَا خُتَاهُ - عَلَى أَمْرِ جَسِيمٍ ، لِتَحْقِيقِ
غَايَةِ نَبِيلَةٍ . وَسَيَكُونُ لِي - فِي بَرَاعَتِكَ - مَخْلَصٌ
مِنْ هَذَا الْمَازِقِ وَنَجَاةٌ .”
ثُمَّ أَفْضَتْ إِلَيْهَا بِدِخْلَتِهَا ، وَأَطْلَعَهَا عَلَى
تَفْصِيلِ خُطَّتِهَا .

٢٢ - حِيلَةٌ بَارِعَةٌ

وَلَمْ يَكَدْ ”شَهْرِيَارُ“ يَرَاهَا حَتَّى بَهَرَهُ جَمَالُهَا وَثَبَاتُهَا .
وَلَمْ يَكَدْ يَتَحَدَّثُ إِلَيْهَا حَتَّى تَبَيَّنَ لَهُ رَجَاحَةُ
عَقْلِهَا ، وَأَصَالَةُ رَأْيِهَا ، فَهَشَّ لَهَا وَبَشَّ .
فَانْتَهَزَتِ الْفُرْصَةَ ، وَقَالَتْ لَهُ :

”مَا أَسْعَدَنِي بِمَا ظَفِرْتُ بِهِ مِنْ شَرَفٍ لَا يُدَانِيهِ
شَرَفٌ ، إِذْ أَتَاخَ لِي الْحَظُّ السَّعِيدُ أَنْ أُمَثَلَ
فِي حَضْرَةِ مَلِكِ الْمُلُوكِ !

“ My sister ! I am about to perform a formidable feat in order to achieve a noble goal. I am sure, however, that through your skill I shall find a way out of this dilemma and be saved.”



She then disclosed to her, her innermost mind, and explained to her the details of her plan.

22. - A clever artifice

As soon as Shahriar saw her, he was charmed with her beauty and stability.

No sooner did he speak with her than he discovered her great intellect and sensible opinion.

He smiled at her and showed his pleasure.

Then she seized this opportunity and exclaimed :

“ How fortunate I am to have such unattainable honour ! Indeed, my good fortune has led me to have an audience of the King of Kings !

وَلَيْسَ لِي - بَعْدَ أَنْ ظَفِرْتُ بِهَذَا الشَّرَفِ - إِلَّا أُمْنِيَّةٌ ،
 مَا أَظُنُّ مَلِيكَى الْعَظِيمَ يَضُنُّ عَلَى بَتَحْقِيقِهَا .
 فَسَأَلَهَا عَمَّا تُرِيدُ . فَقَالَتْ لَهُ مُتَوَدِّدَةً :
 "إِنَّ لِي أُخْتًا لَا أُطِيقُ فِرَاقَهَا . فَهَلْ يَأْذَنُ الْمَلِكُ
 فِي إِحْضَارِهَا إِلَى قَصْرِهِ لِأَنْعَمَ بِرُؤُوسِهَا ، وَالْحَدِيثِ
 إِلَيْهَا فِي آخِرِ لَيْلَةٍ مِنْ عُمْرِي ؟"
 فَلَمْ يَتَرَدَّدِ الْمَلِكُ فِي إِجَابَةِ مُلْتَمَسِهَا الْهَيْنِ الْيَسِيرِ .
 وَكَانَتْ "شَهْرَزَادُ" كَمَا قُلْتُ لَكَ - قَدْ رَسَمَتْ
 لِأُخْتِهَا : "دِينَارَزَادُ" طَرِيقَ النَّجَاةِ مِنْ بَطْشِ
 صَاحِبِهَا ، فَأَوْصَتْهَا - فِيمَا أَوْصَتْهَا بِهِ - أَنْ
 تُوقِظَهَا مِنَ النَّوْمِ قُبَيْلَ الْفَجْرِ ، تَسْأَلُهَا أَنْ
 تَقْصَّ عَلَيْهَا شَيْئًا مِنْ قِصَصِهَا الْمُتَمَتِّعَةِ ،
 لِتَنْعَمَ بِحَدِيثِهَا ، فِي آخِرِ لَيْلَةٍ مِنْ حَيَاتِهَا .

Having attained this great honour, I have only one wish, and I am certain my great Lord will not deny it to me."

He asked what her wish was, and she replied imploringly :

" I have a sister with whom I cannot bear to part. Would my Lord allow her to be brought to his palace, so that I can enjoy seeing her and speaking to her during the last night of my life ?"

The King did not hesitate in granting her easy and simple request.

And Scheherazade, as I have mentioned to you, had already drawn up a plan by which her sister Dinarzade would be able to save her from the King's assault.

So she requested her — among other things — to wake her up before dawn and ask her to relate to her some of her interesting stories, that she might enjoy her conversation during the last night of her life.



وَلَمَّا أَشْرَفَ اللَّيْلُ عَلَى نِهَايَتِهِ ، وَلَمْ يَبْقَ عَلَى
طُلُوعِ الْفَجْرِ إِلَّا سَاعَةٌ وَاحِدَةٌ ، أُيَقِظَتْ "دِينَارُ زَادُ"
أُخْتُهَا "شَهْرُ زَادُ" ، وَهِيَ تَقُولُ :

"إِذَا لَمْ تَكُنْ أُخْتِي الْعَزِيزَةُ نَائِمَةً ، رَجَوْتُهَا
أَنْ تَقْصَّ عَلَيَّ رَأْيَةً مِنْ قِصَصِهَا الشَّائِقِ الْمُبْدَعِ ،
الْحَبِيبِ إِلَى كُلِّ نَفْسٍ ، قَبْلَ أَنْ تُفَارِقَنِي إِلَى
غَيْرِ عَوْدَةٍ ، وَأُحْرَمَ - إِلَى الْأَبَدِ - سَمَاعَ
صَوْتِهَا الْحَنُونِ ."

فَأَجَابَتْهَا "شَهْرُ زَادُ" :

"مَا أَسْعَدَنِي بِتَلْبِيَةِ رَجَائِكَ - يَا أُخْتَاهُ - إِذَا أَذِنَ
لَنَا فِي ذَلِكَ مَلِكُنَا الْعَظِيمُ ."

فَلَمْ يَتَرَدَّدْ "شَهْرِيَارُ" فِي إِجَابَةِ مُلْتَمِسِهَا .
فَانْتَهَزَتْ هَذِهِ الْفُرْصَةَ الْمُوَاتِيَةَ ، فَرَأَتْ تَقْصُّ
عَلَيْهِ أَمْتَعَ قِصَصِ الْحَيَاةِ .

When the night was nearly over, and there remained only one hour before daybreak, Dinarzade awakened her sister Scheherazade, exclaiming :

“ If my dear sister is not sleeping, I beseech her to relate to me one of her



wonderful and enjoyable stories — dear to every heart — before she parts from me, never to return, when I shall be denied hearing her tender voice forever.”

To this Scheherazade replied

“ How fortunate I feel to be able to grant your request, my sister, if our great Lord so allows us.”

Shahriar did not hesitate to grant her request.

She at once seized the favourable opportunity, and started to relate to him the most interesting life stories.

وَأَذْرَكَ "شَهْرَزَادَ" الصَّبَاحُ ، وَلَمْ تَكُنْ قَدْ
أَتَمَّتْ قِصَّتَهَا الْجَذَابَةَ ، فَاضْطَرَّ الْمَلِكُ أَنْ
يُوجِّلَ قَتْلَهَا إِلَى اللَّيْلَةِ الْقَادِمَةِ ، حَتَّى يَسْتَمِعَ
إِلَى خِتَامِ الْقِصَّةِ وَيَتَعَرَّفَ نَهَايَتَهَا .

وَفِي اللَّيْلَةِ التَّالِيَةِ صَنَعَتْ "شَهْرَزَادُ" مَا صَنَعَتْهُ
فِي لَيْلَتِهَا الْمَاضِيَةِ .

وَهَكَذَا كَانَتْ "شَهْرَزَادُ" تَعْمِدُ - كُلَّ لَيْلَةٍ -
إِلَى قَطْعِ حَدِيثِهَا فِي مَوَاقِفَ جَذَابَةٍ مِنْ قِصَصِهَا ،
لِتَرْغِمَهُ عَلَى الْإِبْقَاءِ عَلَى حَيَاتِهَا إِلَى لَيْلَةٍ قَادِمَةٍ ،
رَيْثَمَا تُتِمَّ الْقِصَّةَ .

وَمَا زَالَتْ تَنْقُلُ الْمَلِكَ مِنْ فِتْنَةٍ إِلَى فِتْنَةٍ ، وَمِنْ
إِبْدَاعٍ إِلَى إِبْدَاعٍ ، فِي أُسْلُوبِ قِصَصِي رَائِعِ جَذَابٍ ،
حَتَّى أَنْقَضَى عَلَى زَوَاجِهِمَا أَلْفُ لَيْلَةٍ وَلَيْلَةٍ .

But Scheherazade was overtaken by the morning before she had completed her absorbing story, so the King was compelled to postpone her execution until the next night, so that he might hear the sequel to her story and know its end.



On the following night Scheherazade did the same as she had done the previous night.

Thus Scheherazade every night deliberately discontinued her narrative at sensational points, in order to compel him to spare her life for another night, so that she might complete her tale.

She kept transferring the King's interest from one charming story to another, and from one masterpiece to another, in such an attractive, interesting and romantic style, until their married life had lasted for one thousand and one nights,

وَكَاثَتْ قَدْ أَنْجَبَتْ مِنْهُ فِي أَثْنَائِهَا وَلَدَيْنِ ،
وَأَسْتَوْلَتْ عَلَى إِعْجَابِهِ وَثِقَتِهِ ، بِمَا آتَاهَا
اللَّهُ مِنْ أَصَالَةِ حِكْمَةٍ ، وَرَجَاحَةِ عَقْلِ ،
وَصِدْقِ وَفَاءٍ .

فَلَمْ يُطِقْ فِرَاقَهَا ، وَعَاشَ مَعَهَا أَسْعَدَ عَيْشَةٍ .

٢٣ - خَاتِمَةُ الْقِصَّةِ

وَكَاثَتْ هَذِهِ الْحِيلَةُ الْبَارِعَةُ سَبَبًا فِي خَلَاصِهَا
وَخَلَاصِ بَنَاتِ جَنْسِهَا مِنَ الْهَلَاكِ .
وَهَكَذَا تَمَّ لَهَا التَّوْفِيقُ ، فَحَسَّنَتْ رَأْيَهُ فِي
النِّسَاءِ ، بِمِقْدَارِ مَا قَبَّحَتْ "بَهْرَمَةَ" رَأْيَهُ فِيهِنَّ .
وَعَادَ "شَهْرِيَارُ" إِلَى عَدْلِهِ وَإِحْسَانِهِ ، وَرَفَقِهِ
وَحَنَانِهِ ، فَأَحَبَّهُ شَعْبُهُ ، وَأَفْتَتَنَ بِهِ ،
وَلَهَجَ بِشُكْرِهِ .

during which time she bore him two children, winning his admiration and confidence through her reasonable wisdom, great intellect and genuine fidelity, which God had bestowed upon her. He therefore could not bear to part with her, and lived happily with her ever after.



23. - The conclusion of the story

This clever artifice was the means of saving herself, as well as her sex, from destruction.

In this way, her success was complete, for she changed his outlook on women for the better as much as Bahrama had changed it for the worse.

And it came to pass that Shahriar reverted to his old ways of justice, charity, mercy and kindness, culminating in his people's liking for him, growing fonder of him and expressing their gratitude to him.

وَقَدْ أَشْتَدَّ إِعْجَابُهُ بِزَوْجَتِهِ ، وَإِكْبَارُهُ لَهَا ،
فَكَافَأَهَا بِتَزْوِيجِ أُخْتِهَا "دِينَارَ زَادَ" بِأَخِيهِ
شَاهُ زَمَانٍ : مَلِكِ "سَمَرْقَنْدَ" .

وَهَكَذَا عَرَفَتْ "حَبِيبَةُ الشَّعْبِ" كَيْفَ تَجْلُبُ
السَّعَادَةَ لَهَا وَلِأُخْتِهَا وَأَبِيهَا ، وَبَنَاتِ جِنْسِهَا
وَذَوِيهَا ، بَعْدَ أَنْ فَتَنْتَ زَوْجَهَا بِمَا أَوْدَعَتْهُ
مِنْ قِصَصِ سَاحِرٍ ، وَحَدِيثِ بَاهِرٍ ،
أَسْلَمَهُ إِلَى عَالَمِ السَّعَادَةِ وَالْهَنَاءِ ، وَالْبَهْجَةِ
وَالْبَهَاءِ ، لَكُمْ أَسْلَمَتِ الْغَزَالَةُ صَاحِبَهَا
الْأَسَدَ إِلَى عَالَمِ الْمَوْتِ وَالْفَنَاءِ ، بَعْدَ أَنْ
قَذَفَتْ بِهِ إِلَى قَرَارِ الْمَاءِ .

الْقِصَّةُ التَّالِيَةُ : الْكُذُوبَةُ رِيحَانُ

For his part, he became an ardent admirer of his wife, and his esteem for her grew ever greater. He rewarded her by marrying his brother Shahzamane — King of Samarkand — to her sister, Dinarzade.



Thus Scheherazade, the beloved of the people, knew how to bring happiness to herself, her sister, her father, her relatives and all woman-kind.

By captivating her husband with charming stories and exquisite conversation, she carried him into a world of happiness and splendour — unlike the gazelle, who led her companion, the lion, to a world of death and destruction, by throwing him into deep water.

Next story : Rayhan's Lie.

List of words in the story. بيانُ بكلمات القصة

violence	فَسْوَة - عُنف - شِدَّة	malice	حَقْد - خُبْث - تعمُّد الأذى	P. 2 - 3	صفحة ٢ - ٣
wisdom	حِكْمَة	charm	سِحْر - فِثْنَة	King	مَلِك
folly	جُنُون - حَقَاة - جَهْل	beauty	جَمَال	Kingdom	مَمْلَكَة
P. 6 - 7	صفحة ٦ - ٧	equal	يُسَاوِي - مُسَاوٍ - مُعَادِل	great	عَظِيم
meekness	حِلْم - وَدَاعَة	P. 4 - 5	صفحة ٤ - ٥	power	قُوَّة
insensibility	طَيْش - حُمُق	evil	شَر	powerful	قَوِي - عَزِيز
tyranny	ظُلْم	intention	قَصْد - نِيَّة	during	فِي أَثْنَاء
compassion	رَحْمَة	reputation	سُمْعَة - سَيَرَة	first	أَوَّل
intelligence	ذَكَاة	rose-bud	زَهْرَة الْوَرْد	part	جُزْء
stupidity	غَبَاهَة	flower beauty	جَمَال الزَّهَر	reign	مُلْك - حُكْم - عَهْد
command	يَأْمُر - أَمْر	rose-thorn	شَوْك الْوَرْد	base	يُؤَسِّس
imagine	يَتَخَيَّل - يَتَصَوَّر	indeed	فِي الْحَقِيقَة	rule	يَحْكُم
like	شَبِيه - مِثْل	lead	يَتَقَوَّد	ruler	حَاكِم
treacherous	غَدَار - خَائِن	led	قَاد	just	عَادِل
faithless	خَائِن الْعَهْد	betray	يَخُون - يَغْدِر - يَخُون	justice	عَدْل - عَدَالَة
ungrateful	نَاكِس الْجَمِيل	even	حَتَّى	secure	آمِن - مُطْمَئِن
overlook	يُغْفِل - يَتَغَاضَى عَنْ	husband	زَوْج	insecure	غَيْر آمِن - خَائِف
fact	حَقِيقَة	suspect	يَشْك - يَرْتَاب فِي	protect	يَحْمِي - يَنْتَصِب لـ
both	كِلَا - كِلَانَا	suspicious	شَكْوَكَ - طُشُون	watch over	يَسْمُر عَلَى
vary	يَخْتَلِف	disillusions	أَوْهَام	welfare	مَصْلَحَة - رَاحَة
honest	آمِن	no sooner..than	لَمْ يَكُنْ..حَتَّى	encourage	يُشَجِّع
dishonest	خَائِن	discover	يَكْشِف - يَكْتَشِف - يَلْحَظ	the learned	الْعُلَمَاء
godly	خَيْر - تَقِي	detect	يَكْشِف - يَطْلُع عَلَى - يَلْحَظ	spare	يَقْتَصِد - يَدَّخِر
ungodly	شَرِير	secret	سِر - سِرِّي	effort	جُهْد - مَسْعَى
merciful	رَحِيم	bewildered	ذَهَل - مَذْهُول	happiness	سَعَادَة
cruel	فَاسِد	surprise	يَدْهَش - دَهْشَة	so that	حَتَّى - لِنَكُنِّي
cruelty	فَسْوَة	such	كَذَلِكَ - مِثْل هَذَا	bestow on	يَخْلَع عَلَى - يُطْلِق عَلَى
beard	لِجَة	fury	غَضَب	title	عُتْوَان - رَمَز - لَقَب
satisfied	قَانِع - مُكْتَفٍ	deep sorrow	حُزْن عميق	guardian	حَارِس - وَصِي
kill	يَقْتُل		- اسْف بِالغ	on the other hand	مِنْ جِهَة أُخْرَى
decided	عَزَم - قَرَّر	almost	تَقْرِيْبًا - غَالِبًا	wife	زَوْجَة
revenge	يَنْتَقِم	driven	دُفِع - مَذْفُوع	direct	مُسْتَقِيم - مُبَاشَرَة
sex	جِنْس	madness	جُنُون	opposite	ضِد - عَكْس
punish	يُعَاقِب	thus	هَكَذَا	nature	طَبِيعَة - خُلُق
guilt	ذَنْب - جَرِيرَة	exactly	تَمَامًا	combine	يَجْمَع بَيْنَ
P. 8 - 9	صفحة ٨ - ٩	gentleness	رَقَّة - تَلَطُّف	treachery	غَدْر - خِيَانَة
select	يَخْتَار	turned to	تَحَوَّل إِلَى	deceit	خِدَاع

conjectures	هَوَاجِس	benevolence	أَرْبَعِيَّة	daily	يَوْمِيًّا
sorrows	أَشْجَان	purify	يُنْقِى - يُطَهِّر	marry	يَتَزَوَّج
plunged in	مُسْتَفْرِقٌ فِي	heart	قَلْب	repeat	يُكَرِّر
grief	الْحُزْن	egotism	أَنْانِيَّة	daybreak	انْبِلَاجُ الصُّبْح
approached	اقْتَرَبَ مِنْ	distinguished	مَيِّز - مُمَيِّز	save	يُنْقِذ - يُنْجِي
beseech	يَسْتَعِظُ إِلَى - يَسْتَعِظُ إِلَى	apart	عَلَى حِدَةٍ - مُفَصِّل	against	ضِدَّ
implore	يَسْتَضَرِّعُ إِلَى	apart from	سِوَى - مَا عَدَا	law	قَانُون
reason	سَبَب	qualities	خِلَال - صِفَات	established	مُؤَسَّس - مَقَام عَلَى
chagrin	غَم - حُزْن	endow	يَمْنَح - يُنْعِمُ عَلَى	fixed	مُثَبَّت - ثَابِت
annoyance	مُضَايَقَة	self-denial	إِنْكَارُ الذَّاتِ الْإِنْكَارِ	deviate	يَسْتَعْرِف - يَحِيدُ عَنْ
disturb	يُزْعِج - يُغْلِق	backward	إِلَى الْخَلْفِ مُتَأَخِّر	allow	يَسْمَح
mind	عَقْل	helping	يُسَاعِد - مُسَاعِدَة	alter	يُغَيِّر
cause	يُسَبِّب	miserable	بَائِس - نَاعِس	wonder	عَجَب
relate	يَقْصُ - يَرْوِي	the oppressed	الْمُظْلَمُونَ	citizens	أَهْلُونَ - مُوَاطِنُونَ
anxiety	قَلَقٌ - شُغْلُ الْبَالِ	harm	أَذَى	overwhelm	يَغْمُر - يَغْمُ
deteriorate	يَتَلَف - يَتَلَف	P. 12 - 13	صفحة ١٢ - ١٣	fear	الْخَوْف
P. 14 - 15	صفحة ١٤ - ١٥	passionately	بِشَفَف	horror	الْفَزَع - الرُّعْب
bereave	يُشْكَل - يَفْجِعُ فِي	fond of	مُغْرَمٌ بِـ	terror-stricken	تَمَلَّسَ الرُّعْبَ وَالْهَلَسَ
therefore	بِنَاءٍ عَلَى ذَلِكَ	studying	دَرَس	strange	غَرِيب - عَجِيب
sunrise	شُرُوقُ الشَّمْسِ	especially	بِالْأَخْص	either	كَذَلِكَ - حَتَّى
herald	يُنْذِرُ بـ	history	تَارِيخ	P. 10 - 11	صفحة ١٠ - ١١
sunset	غُرُوبُ الشَّمْسِ	literature	أَدَب	return home	يَعُودُ إِلَى بَيْتِهِ
forfeit	يُضَاعِد - يُضَاعِد	search for	يَبْحَثُ عَنْ	sad	حَزِين
case	حَالَة - قَضِيَّة	investigate	يَنْقَب	worried	مُشْغُولُ الْبَالِ
pity	عَطْفٌ - رَأْفَة	past	مَاضٍ	loose	يَخْسِر - يَفْقِد
mercy	شَفَقَة - رَحْمَة	biography	تَارِيخُ حَيَاةِ إِنْسَان	to be at a loss	لَا يَدْرِي
rescue	يُنْقِذ	primitive	بَدَائِي - أَوَّلِي	deranged	مَغْضُوبٌ - مَعْنُوء
oppression	ظَلَم - هَوَان	annals	أَخْبَارُ تَارِيخِيَّة	daughter	ابْنَة
degradation	ذُلٌّ	include	يَشْتَمِلُ عَلَى	noted	لَا حَظ - ذَائِعُ الصَّيِّتِ
desist	يَكْفُ	palace	قَصْر	intellectual	عَاقِل - عَقْلِي
abnormal	شاذ	collection	مَجْمُوعَة	skill	مَهَارَة
atrocities	طُغْيَان	precious	ثَمِين - نَفِيس	noble	نَائِل
P. 16 - 17	صفحة ١٦ - ١٧	knowledge	عِلْم - مَعْرِفَة	behaviour	سُلُوك
retort	يُجِيب	memorized	حَفِظَ - وَفَى	name	إِسْم
dare	يَجْزُو عَلَى	selections	مُخْتَارَات	elder	أَكْبَرُ سِنًا
demented	مَغْضُوب	dilemma	حَيْرَة	younger	أَصْغَرُ سِنًا
maniac	مَجْنُون - مَعْنُوء	is weighed down	مُثْقَلٌ بِـ	character	سَجِيَّة - خُلُق
counsel	مَشُورَة - نَصِيحَة	burden	رَاحَ تَحْتَ	genius	عَبْقَرِيَّة - عَشَقَرِيَّة
surmount	يَتَغَلَّبُ عَلَى				

offer يقدم إلى - يعطى - عطاء
barley شعير
beans فول
straw تبن - قش
sieved غربل
pleasure سرور
ride يركب - ركوب
as for me أما أنا
misery تعاسة - بُوس
turmoil قلق - اضطراب
condition حالة
draw يجر - يسحب
plough يحرث - يمزق
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water-wheel ساقية
flour mill طاحونة
similar مشابه
stable اصطبل
insufficient غير كاف
scanty قليل - نزر - نفة
bother تضايق - ضجر - زعل
resumed استأنف
narrative حديث - رواية
sorrowfully يحزن - بكدر
P. 30 - 34 صفحة ٣٠ - ٣١
grieve يحزن
although وإن كان - مع أن
absolve سامح - صفع - غفر له
blame لوم - توبيخ - يوبخ
humiliation إهانة - إذلال
maltreatment إساءة - ضييم
boundless لا حد له - غير محدود
salvation خلاص - نجاة - إنقاذ
for instance مثلاً
feigned ادعى - تظاهر
violently بعنف - بشدة
stamp داس - ضرب الأرض برجله - ختم
well - nigh تقريباً - غالباً
compel يُرغم

refrain يُسبحم عن - يمتنع عن
befall يَحْدُثُ - يَحْلُبُ
already من قبل
so long as مادام
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argument جدال - نقاش - مجادلة
however مهما - على أى حال
fate حظ - بخت - قيسة
receive يتسلم - يستقبل
the worst الأسوأ - الأزدأ
reward مكافأة - يُكافئ
amazement دهشة - تعجب
to long يشتهي إلى
in olden times في قديم الزمان
wealthy مُثرى - غنى
merchant تاجر
animals حيوانات
a genie جنى
P. 24 - 25 صفحة ٢٤ - ٢٥
pledging تعهد - وعد - ميثاق
solemnly يوقار - يبرزانة
secret سر
warning تحذير - إنذار
penalty جزاء - عقاب
complain of يشكو من
complaint شكوى
overheard سمع خلسة
grumbling تذمر - متذمر
fortunate سعيد الحظ
toil كد - عناء - تعب
enjoying استمتاع - سرور - هناء
comfort راحة
tranquillity سكينه - اطمئنان
look after يُعنى به - يترعى
P. 26 - 27 صفحة ٢٦ - ٢٧
neglect يُهمل - يُقصّر في
wait upon يقوى على
desire يرغب - رغبة - خدمة

difficulty صعوبة
wrath غيظ - حنق - غضبة
failed أخفق - عجز
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regain يسترد - يستعيد
forever إلى الأبد
alarmed مُفزع
frightful مخيف - شنيع
suggestion اقتراح
nonsense هذيان - قبح - كلام فارغ
utter يتفوه - ينطق
prior سابق - مُتقدم - سالف
moment لحظة
paragon مثال - نموذج
naïve ساذج - مُففل
naïveté سذاجة - غفلة
abyss هوة - هاوية
destruction هلاك - تدمير
duty واجب - عمل
able قادر
amiably بلطف
smilingly بابتسام - ببشاشة
utmost أقصى - غاية - نهاية
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the helpless العاجز
P. 20 - 24 صفحة ٢٠ - ٢١
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مُشرف على
drowning غرق
even though ولو - مع أن
risk تبعة - مخاطرة
physician طبيب
plagues طاعون
epidemic وباء - وباء
regardless of بصرف النظر عن
dangers أخطار
expose يتعرض لـ

tone	نَسْمَة - لهجة - جرس	divulge	يُغْشَى - يُذيع - يوح -	exert	يَبْذُل
grave	خطير	stubbornly	بِعِناد	P. 32 - 33	صفحة ٣٢ - ٣٣
propagate	يُذيع - ينشر	P. 42 - 43	صفحة ٤٢ - ٤٣	inform	يُبلِّغ - يُخبر
shroud	كفن	disclose	يُفْضَى - يُفْصَح عن	inability	عجز
conversation	محادثة - حديث	irrespective of	بغض النظر عن	on account of	بسبب - بناءً على
breath	نَفَس	consequences	عواقب - نتائج	exhausted	منهوك القوى
P. 52 - 53	صفحة ٥٢ - ٥٣	couple	زَوْجَان	half dead	نِصْف مَيِّت
trembled	ارتجف	summoned	يُسْتَدْعَى - يُحْضَر	half alive	نِصْف حَيّ
confusedly	بِغَبْرَة - بارتباك	relatives	أقارب	P. 34 - 35	صفحة ٣٤ - ٣٥
murder	يقتل - جريمة قتل	arbitrate	حاكم عُرفياً - توسط	contentedly	راضياً - مسروراً
promise	يَعِد - وَعْد	unanimously	بالإجماع	artful	بارع
attempting	يُحَاوِل - محاولة	bow	يُذْعَن - يخضع - انحناء	dejected	مُفْتَم - مكتئب
afterwards	بعد ذلك	decision	قرار	extremely	جداً - للغاية
repentant	تائب - نادِم	enraged	حانق	P. 36 - 37	صفحة ٣٦ - ٣٧
P. 54 - 55	صفحة ٥٤ - ٥٥	lock up	يُجْبَس	forewarn	حذّر - نبّه
forsake	يَهْجُر - يتخلى عن	diversion	تسلية - لُهو	lie ahead	يَسْتَرِض سبيله
pardon	صفح - عفو - يُسامح	peck at	يَنْقُر	confront	يُجَابِه - يتصدّى لـ
credulous	ساذج - غرير	P. 44 - 45	صفحة ٤٤ - ٤٥	watchman	حارس
type	طراز - مثال	dissuade from	ردّ عن - نهى عن	recover	يُسْتَفْسَى - يُعافى
God willing	إن شاء الله	rebuke	يلُوم	slaughter	يذبح
trouble	يَتَعَبَب - مشقة	mock at	يَهْزَأ من - يسخر من	benefit by	يَنْتَفِع بـ
P. 56 - 57	صفحة ٥٦ - ٥٧	lenience	لين	flesh	لَحْم
interfere with	يتدخل في	timidity	استكانة	seriously	بخطورة
concern	يُخْص	firmness	ثبات - حزم	P. 38 - 39	صفحة ٣٨ - ٣٩
artifice	حيلَة	P. 46 - 47	صفحة ٤٦ - ٤٧	appeal to	يُلْتَجَى إلى - يستغث بـ
herd	قطيع - سرّب	puzzled	حائر	thereupon	عندئذ
midst	وسط - منتصف	inquisitiveness	فضول	opinion	رأى - مُعْتَقَد
suggestion	اقتراح	mend	يُصْلَح	revert	يرجع - يعود إلى
restore	يُشْفَى	erased	محَا	appetite	شهية - قابلية
security	أمن - سلام	P. 48 - 49	صفحة ٤٨ - ٤٩	briskly	بنشاط - بسرعة
draw lots	يقترع	senses	شعور - إدراك - عَقْل	hesitation	تَرَدّد - شك
P. 58 - 59	صفحة ٥٨ - ٥٩	remedy	يُعَالَج - يُصْلَح	obstinacy	عناد - استبداد بالرأى
messenger	رسول	sensible	عاقِل - مدرك	dialogue	حوار - مُحادثة
mighty	قوى - شديد	P. 50 - 51	صفحة ٥٠ - ٥١	roaring	يزأر - زئير
neighbouring	مجاور	conceive	تصوّر - أدرك	P. 40 - 41	صفحة ٤٠ - ٤١
valley	وادي	brilliant	متألّق - باهر	trickery	حيلَة
inefficiency	عدم اقتدار - عدم كفاية	quandary	وَرطة - مأزق	persist	يُثَلَح
P. 60 - 61	صفحة ٦٠ - ٦١	greet	يُحَيّي	confide	أَسْر إلى - استودع
devise	حيلَة - يدبر - يبتكر	imminent	داهم - وشيك	threaten	يُهدّد - يُنذِر

audience	مجلس - المشول بين	staunch	متين - أمين - وفى	assault	فارة - هجوم
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hesitate	يتردد	psychological	نفسى - مختص بالنفس	tomorrow	غد
P. 76 - 77	صفحة ٧٦ - ٧٧	affliction	بأسوى - معنة - غم	to-morrow	غدا
overtaken	يُفاجأ	romantic	خيالى - قصصى	den	عرين
absorbing	جذاب	enjoyable	مُمتنع	climax	ذروة - قمة
postpone	يؤجل	expound	يُفسر - يشرح - يعرض	pang	غصة - كربة
execution	تنفيذ الحكم	convinced	أقنع	lunch	طعام الظهر
sequel	ختم - نهاية	P. 62 - 63	صفحة ٦٢ - ٦٣	vigorous	قوى - ذو عزم
deliberately	عمداً	unfold	يُفسط - يكشف	usurp	يغتصب
sensational	حساس - جذاب	wedded	تزوج	insulted	أهان
transfer	يُنقل	aware of	عالم به - عارف	rogue	خبيث - محتال
masterpiece	رائعة - طرفة	fate	قدر - نصيب - مصير	set off	مشى - رحل
P. 78 - 79	صفحة ٧٨ - ٧٩	previously	سابقاً - من قبل	reflection	انعكاس - صورة
genuine	حقيقى - راسخ - جاد	lengthy	طويل	pounced	وانصب - انقض
fidelity	أمانة - إخلاص - ولاء	approval	موافقة - قبول	P. 64 - 65	صفحة ٦٤ - ٦٥
conclusion	نتيجة - ختام	statement	قرار	ghoul	غول
outlook	رأى	P. 70 - 71	صفحة ٧٠ - ٧١	aggression	اعتداء
culminate	يبلغ الذروة	formidable	جسيم - مهيب	needless to say	لا حاجة إلى القول
gratitude	شكر - عرفان بالجميل	achieve	يُنال - يُحقق	prudent	حكيمة - متدبر
P. 80 - 81	صفحة ٨٠ - ٨١	goal	غاية - هدف	due to	بسبب - ناتج عن
ardent	شديد الحاسة	innermost	داخلية	casual	عَرَضى - فُجائى
esteem	اعتبار - احترام - يحترم	details	تفاصيل	mental	عقلى - ذهنى
captivate	يأسر القلب - يسلب العقل	stability	ثبات	derangement	جنون - خبل
exquisite	نفسى - رائع - شائق	opportunity	فرصة	P. 66 - 67	صفحة ٦٦ - ٦٧
		unattainable	لا يُدرك - بعيد النال	guidance	إرشاد - هداية

To do her justice, she should have been called rose-thorn.	لو أنصفوها لسموها «شوك الوردة».	The greatest and the most powerful king of his time.	أعظم ملوك عصره.
He was bewildered by surprise.	أذهلته المفاجأة.	He based the rule of his people on justice.	حكم شعبه حكماً أساسه العدل.
Disillusion had a command over him.	استولى عليه الوهم.	He protected the weak from the strong.	انتصم للضعيف من القوي.
He overlooked the fact that the nature of people varies.	نسى أن طبائع الناس تختلف.	He watched over the welfare of his people.	سهر على راحة شعبه.
He decided to take revenge on him.	عزم على الانتقام منه.	His wife was on the direct opposite.	كانت زوجته على العكس منه.
The citizens were overwhelmed with fear.	استولى على الأهليين الخوف.	Her charm and beauty could only be equalled by her evil intentions.	لم يكن يعدل جمالها وحسن صورتها إلا قبح نيتها.

He pledged him solemnly to keep his secret from everyone. أَخَذَ عَلَيْهِ الْعَهْدَ وَالْمَوَاقِفَ أَنْ يَكْتُمُ سِرَّهُ فَلَا يَبْلُغُ بِهِ لِكَاثُنَ كَانَ . All the means of enjoying comfort is at your command. لَقَدْ اجْتَمَعَ لَكَ كُلُّ مَا شِئْتَ مِنْ أَسْبَابِ الرَّاحَةِ .

He waits upon him. يَخْدُمُهُ . How different is our fate, and how far apart are our conditions. شَدَّ مَا اخْتَلَفَ الْقِسْمُ ، وَشَتَّى بَيْنَ حَالَيْنَا !

It is impossible to compel you to work, no matter what effort they exert. هِيَئَاتِ أَنْ يُرْغِمُوكَ عَلَى الْعَمَلِ مَهْمَا يَبْذُلُوا . من جُهْدٍ .

The ox had no ability to work on account of its illness. عَجَزَ الثَّوْرُ عَنْ الْعَمَلِ لِمَرْضِيهِ .

No sooner did the day end than the poor donkey returned to its stable. لَمْ يَكُنِ النَّهَارُ يَنْقُضُ ، حَتَّى عَادَ الْحِمَارُ الْمُسْكِنَ إِلَى زَرْيَتِهِ .

I have really harmed you when I wished to help you. لَقَدْ آذَيْتُكَ مَنْ حَيْثُ أَرَدْتُ أَنْ أُنْفَعَكَ .

He could not help roaring with laughter. لَمْ يَتِمَّ لَكَ أَنْ اسْتَغْفِرَ فِي الضَّحْكِ . It is a secret which was confided to me by an old genie friend of mine. إِنَّهُ سِرٌّ اسْتَوْدَعَنِيهِ صَاحِبٌ لِي قَدِيمٌ مِنَ الْجِنِّ .

He disclosed his secret to her. أَفْضَى بِسِرِّهِ إِلَيْهَا .

They agreed unanimously that Nawār was wrong. أَجْمَعُوا عَلَى خَطَا نَوَارٍ .

He went to his farm for diversion. خَرَجَ إِلَى دَسْكَرَتِهِ لِيُفْرِقَهُ عَنْ نَفْسِهِ .

It would be better to follow the example of our master. مَا أَجْدَرَكَ أَنْ تَتَقَدَّرَ بِأَخْلَاقِ سَيِّدِنَا !

They were completely terror-stricken. تَمَلَّكَهُمْ الْقَرَعُ .

He is at a loss to know what to do. لَا يَدْرِي كَيْفَ يَصْنَعُ .

Both of them were noted for their intellectual skill. كَلَّتَاهُمَا مَعْرُوفَةٌ بِرَجَاحَةِ الْعَقْلِ .

She was not backward in helping the miserable. لَمْ تَقْصُرْ فِي مُعَاوَنَةِ الْبَائِسِينَ . She was passionately fond of reading. كَانَتْ مَشْغُوفَةً بِالْقِرَاءَةِ .

He was weighed down under the burden of conjectures and sorrows. كَانَ مُتَسَلِّمًا لِهَوَاجِسِهِ وَأَشْجَانِهِ .

He began to bereave the people of their daughters. رَاحَ يَفْجَعُ النَّاسَ فِي بَنَاتِهِمْ .

The sunrise of his day heralded the sunset of a wife's life. لَا تَكَادُ تَشْرُقُ شَمْسُ يَوْمِهِ حَتَّى تَغْرُبَ مَعَهَا حَيَاةُ زَوْجَتِهِ .

What good is reason if it is not meant to rescue human beings ?

ما فَنَائِدَةُ الْعَقْلِ إِذَا لَمْ يُنْقِذْ بَنَى الْإِنْسَانِ ؟ اسْتَعَدْتُ مَا فَتَقَدْتُهِ مِنَ الثِّقَةِ بِهِ .

The able must do his utmost to aid the helpless. يَجِبُ عَلَى الْقَادِرِ أَنْ يَبْذُلَ جُهِدَهُ فِي مُسَاعَدَةِ الْعَاجِزِ .

It is the duty of a skilful swimmer to rescue a person on the point of drowning. مِنْ وَاجِبِ السَّابِحِ الْمَاهِرِ أَنْ يُنْقِذَ الْمَشْرُقَ عَلَى الْفَرَقِ .

Allah helps men so long as men help one another. اللَّهُ فِي عَوْنِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِي عَوْنِ أَخِيهِ .

How sound is your argument !

ما أَبْلَغَ حُجَّتَكَ ! مَا أَشَوْقَتَنِي إِلَى سَمَاعِهَا . I do long to hear it .

He was on the point of attacking me.

كَادَ يَفْتِكُ بِي .

She was saved through her brilliant idea.

نَجَّتْ بِفَضْلِ رَجَاحَةِ عَقْلِهَا .

He came across a loyal adviser.

لَقِيَ تَاصِحاً مُخْلِصاً .

He reverted to his old ways of charity.

عَادَ سِيرَتَهُ الْأُولَى فِي الْإِحْسَانِ .

He unfolded his wish to the king.

رَفَعَ إِلَى الْمَلِكِ رَغْبَتَهُ .

They carried on a lengthy conversation.

دَارَ بَيْنَهُمَا حِوَارٌ طَوِيلٌ .

I am about to perform a formidable fate.

إِنِّي مُقَدِّمَةٌ عَلَى أَمْرٍ جَسِيمٍ .

He was charmed with her beauty.

بَهَّرَهُ جَمَالُهَا .

She had drawn up a plan.

رَسَمَتْ خُطَّةً .

The night was nearly over.

أَشْرَفَ اللَّيْلُ عَلَى نِهَايَتِهِ .

Sheherazade was overtaken by the morning.

أَدْرَكَ شَهْرَزَادَةَ الصَّبَّاحُ .

She bore him two children.

أَنْجَبَتْ مِنْهُ وَلَدَيْنِ .

She changed his outlook on women for the better.

حَسَّنَتْ رَأْيَهُ فِي النِّسَاءِ .

His esteem for her grew ever greater.

زَادَ إِكْتِبَارُهُ لَهَا .

He became an ardent admirer of his wife.

اشْتَدَّ إِعْجَابُهُ بِزَوْجَتِهِ .

Rousseau had a profound admiration for the political ideas of antiquity.

كان «رُوسُو» عميق الإعجاب بالمثُل السياسية القديمة.

We all feel admiration for people who succeed in spite of difficulties.

كُلُّنَا يَشْعُرُ بِالْإِعْجَابِ لِمَنْ يُكْتَبُ لَهُمُ النِّجَاحُ بِرَغْمِ مَا يَمُوتِرُضُهُمْ مِنْ عَقَبَاتٍ .

Do you wish me to copy 'Ammār in his lenience.

أَتُسَرِّدُنِي عَلَى أَنْ أَفْتَدِي .

He stood puzzled and helpless before her folly.

وَقَفَ حَائِراً مَكْتُوفَ الْيَدَيْنِ أَمَامَ حَقَاقَتِهَا .

You would remedy a wrong with another wrong, and cure evil with another evil.

إِنَّكَ تُدَاوِي الْعَطَأَ بِعَطَأٍ مِثْلِهِ، وَتَدْفَعُ السَّيِّئَةَ بِسَيِّئَةٍ مِثْلِهَا .

He conceived a brilliant idea.

لَاحَتْ لَهُ بَارِقَةٌ أَمَلٌ .

With the last word I utter I shall give up my last breath of life.

لَنْ أَلْفِظَ آخِرَ حَرْفٍ حَتَّى أَلْفِظَ آخِرَ نَفْسٍ مِنْ أَنْفَاسِ الْحَيَاةِ مَعَهُ .

Her body trembled with fear.

سَرَّتِ الرُّعْدَةُ فِي حِسْمِهَا .

Terror struck her.

You are not such a credulous type as that foolish woman Nawār.

مَا أَنْتِ بِمِثْنٍ يَجُوزُ عَلَيْهِ الْأَوْهَامُ كَمَا جَازَتْ عَلَى الْمَرْأَةِ النَّافِلَةِ «نَوَار» .

A lion arrived in their midst.

وَقَدْ عَاقَبَتْهُنَّ أَسَدٌ .

They put their heads together.

اجْتَمَعَ رَأْسُهُنَّ .

For fear of death you escape to death.

إِنَّكُمْ تَهْرُبُونَ مِنَ الْمَوْتِ خَوْفاً مِنَ الْمَوْتِ .

I may attain through my artifice what the lion cannot attain through his strength.

لَعَلِّي أَبْلُغُ بِحِيلِي مَا لَا يَبْلُغُهُ الْأَسَدُ بِقُوَّتِهِ .

He reached the climax of fury.

تَلَكَكَ الْغَضَبُ .

I warned him against your great strength and revenge.

وَانْتِقَامَكَ .

Prof. Kamil Kilany's Work

An extract from a study written
by Prof. Dr. Von Leers.

... But more than anybody else, Prof. Anees Mansour in his beautiful article "A Thousand books bearing the name of Kamil Kilany" published in "Akhbar al Adab" gives the right summary of Prof. Kamil Kilany's work, he said :

"... Nothing is more enjoyable to Kamil Kilany than to work day and night as enthusiastically as a young man but with the firm faith of an old man performing useful work. He never takes any notice of what others say about him. He renounces fame just as he renounces wealth, but he never refrains from work or from devotion to his sons — the children everywhere.

Kamil Kilany is the Hans Anderson of the Arab countries. . . . He is the two German Grimm brothers. . . . Indeed, he is the whole Grimm family, labouring in silence, caring naught about criticism. . . . It happened once that a certain magazine kept on attacking him for a number of consecutive months. He refused even to look at it. He believes that a battle between two men of letters results in the disappearance of two from the literary field. That is why he prefers silence when he is attacked by critics, so that literature may lose only one member. . . . This man's motto is work and always more work.

... He is the pioneer of the Children's Library which aims at serving the child, amusing and educating him. It was he who paved the road to the Children's Corner of Arabic broadcasting. We should also mention his role in sowing the seed of that enlightened process which led to the appearance of "Sindbad", the children's magazine.

This is the "Daddy" of all Arab children, from Indonesia to Morocco, and from Egypt to South Africa. This is Kamil Kilany.⁽¹⁾

"Anees Mansour"

* * *

Seldom "a prophet is recognized in his own country", but Kamil Kilany merits recognition for the message he bears is the call to civilization, erudition and happiness of well used years.

Prof. Dr. VON LEERS.

(1) Excerpts from an article published in Al-Akhbar 29-6-1956

صنيعُ الأستاذ «كامل كيلاني»

قَبَسَ من الدراسة التي كتبها الأستاذ الدكتور: «فون ليرز»

«... عَلى أن الأستاذ «أنيس منصور» قد زاد

على كل من عداه بما كتبه في مقاله البديع، المنشور في «أخبار الأدب»، بعنوان: «ألف كتاب اسمها: كامل كيلاني»، فقد كشف لنا - في صدق وإيجاز - حقيقة

ما أسداه الأستاذ «كامل كيلاني» من صنيع... قال:

«... لا يعرف «كامل كيلاني» إلا شيئاً واحداً:

هو أن يَعْمَلَ ليلاً ونهاراً - بحماس الشبان، وإيمان الشيوخ - بأنه يؤدي عملاً نافلاً!! ولا يعنيه ما يقول الناس... وهو زاهد في الشهرة وفي المال.

ولكنه لم يزهّد أبداً في العمل والإخلاص لآبائِهِ

من الأطفال في كل مكان.

... هذا هو «هانس أندرسن» البلاد العربية.

هذه هو الأخوان الألمان: «جريم» بل إنه كل أسرة «جريم»

يعمل في صمت دون أن يكترث - قليلاً ولا كثيراً -

للقصد... وقد حدث أن هاجمته إحدى المجلات شهوراً

متوالية، فلم يَسْأَلْ أن يقرأ النقد الذي كتبتة.

... ومن رأيه: أت المركة بين أدبيين، من

شأنها أن تحمل الأدب يَفْقِدَ اثنين من رجاله. ولذلك:

يُسَوِّرُ الصَّمت حين يهاجمه النُّقَد؛ وبذلك يَحْصُرُ

الأدبُ رجلاً واحداً....

إن شعار هذا الرجل، هو: أن يَعْمَلَ، وَيَعْمَلَ

دائماً!! إنَّه هو الذي فَتَحَ باب العناية بالطفّل،

وَتَسْلِيَتِهِ، وَتَشْفِيَتِهِ. إنَّه هو الذي فَتَحَ

الطريقَ إلى رُكْنِ الأطفال في الإذاعات العَرَبِيَّة،

وهو الذي أَثَبَّتْ عَمَلِيَّةَ مُسْتَنيرةٍ للأطفال؛ كجِلَّةٍ

«سندباد»...

... هذا هو «بابا» كُتِلَ الأطفال العرب: من

إندونيسية إلى «مراكش»، ومن «مصر» إلى

جنُوب «إفريقية». هذا هو: «كامل كيلاني» (١)

أنيس منصور

* * *

قلِّبْ لِقَيْ نبيِّ كرامة في وطنه، لكن «كامل

كيلاني» جدير أن يُعْتَرَفَ له بالفضل؛ جزاء ما يؤدِّيه

من رسالة: هي دَعْوَةٌ إلى التَّقدُّمِ والمعرفة وإِسعادِ

النَّفْسِ بما أَحْسَنَتِ الانتماع به من تجارب السنين.

أستاذ. دكتور: فون ليرز

(١) قطوف من صحيفة الأخبار ٢٩/٦/١٩٥٦

تيسير اللغات الأجنبية

إمامة بالمنهج الجديد الذي ابتدعه الأستاذ «كامل كيلاني»

وطبقه في تعليم اللغات الأجنبية

بقلم : الحاج د. عبد الكريم هبرمانوس

أستاذ الدراسات الإسلامية بجامعة بودابست ، وعضو الشعبة الشرقية للمجمع العلمي المنفاري ،
وعضو أكاديمية البحر الأبيض المتوسط الإيطالية ، والعضو المراسل لمجمع اللغة العربية بالقاهرة .

١ - رجل رائع

الأستاذ «كامل كيلاني» ، عالم جليل القدر ، تلمذ على يديه ألوف الطلاب ، لا من البلدان العربية
فحسب ، بل من غيرها من الأقطار التي تعنى بدراسة اللغة العربية وآدابها . . . وقد أتاحت لى فرصة
فريدة تعرفت فيها إلى هذا الرجل الرائع ، الذي جمع بين ضالة الجسم وضخامة المعرفة والعلم .
في وسعى أن أجلس إليه الساعات تلو الساعات ، مستمتعاً بما يتلوه على من الشعر العربي - قديمه
وحديثه - متدفقاً لا يتطرق إليه الملل ، كأنما ينساب من فمه نغيات صادرات من أجراس فضية تردد
أناشيد شعراء الجلالة (bards) ، الذين ذاع صيتهم في غرب أوربة منذ ألف عام .
وفي وسعى أن أعترف - بكل صراحة - أنني وقفت مبهوراً ، منعقد اللسان ، أمام ذلك البحر الفياض ،
وتلك الحماسة الوهاجة التي تلقى ضوءها على مايرويه «الكيلاني» ، - من شعر «امريء القيس» ،
و «بشار بن برد» ، و «ابن الرومي» ، و «أبجرتى» ، على حين يقف كُـلُّ من «المنبي» ، . . .
وذلك الناسك الأعمى العظيم «المعري» ، مأخوذتين وهما يستمعان لصدى مبهكراتهما الشعرية ، وسط
عجيج الحياة النابضة في مدينة القاهرة .

٢ - معلم الجيل الجديد

ويبدو لي أن «الكيلاني» ، قد نقض قوانين الطبيعة ؛ لأنه فوق قيامه بمهام وظيفته في وزارة
الأوقاف ، عكف على الدراسة والبحث والاستقصاء ، والتلاوة والإلقاء ، وتعليم جيل جديد ناهض
بأكمله ، ونشر القديم من النصوص في ثوب قشيب ، والتعليق على ما تعذر فهمه من فقراتها ، والترجمة من
اللغات الأجنبية إلى العربية ومن العربية إلى الأجنبية ، وتدوين المؤلفات التاريخية ، والتعمق في علوم
السرف والاشتقاق وفقه اللغة .

هذا إلى ما تهيئه بديته الحاضرة لمستمعيه من ومضات برافة ، ونكات طريفة مستملحة ،
وفكاهات عذبة ، وإذا بهم آذان صاغية ، ووجوه مستبشرة ضاحكة . . .

أما كيف تجتمع هذه المواهب كلها في ذلك الجسم الصغير ، فعبارة من خوارق الطبيعة !

The Study of Foreign Languages Made Easy.

A word on the modern method of learning
foreign languages initiated and practised by
Prof. KAMIL AL-KILANY

By Hajji D. ʿAbdul Karim Germanus: Professor of Islamic Studies in Budapest University, member of the Orientalistic Committee at the Hungarian Academy of Sciences, member of the Italian Accademia del Mediterraneo, Corresponding member of the Academy of the Arabic Language, Cairo.

1 - A Striking Man

Kamil Al-Kilany is the esteemed professor of thousands of students, not only in Arab countries, but also in other parts of the world too, where people are interested in Arabic study and its literature. I had the rare opportunity of making the personal acquaintance of this striking man of small stature and big knowledge. For hours and hours I could enjoy his indefatigable quoting from ancient and modern Arabic poetry which flowed from his tongue and rang like a silver bell, recreating the eloquence of bards of a thousand years' standing. I can honestly say that I stood dumbfounded before this store of knowledge and incandescent fervour to illuminate the shocking shows, quoted from Imrūl-Qays (إمروء القيس) through Bashār Ibn Burd (بشار بن برد) Ibn Erroomy (أبو الرومي) and Buhtury (البُحْتُري) while Mutanabbī (المتنبي) and the great blind ascetic Alma'arry (المري) stood astounded to listen to their poetic creations revived amid the pulsating life of Cairo.

2 - The Educator of the Rising Generation

Kamil Al-Kilany has belied the laws of physics, because, besides fulfilling his official duties at the Ministry of Wakfs, he studied, investigated, recited, researched, and instructed the whole rising generation, published old Arabic texts in new form, commented on the difficult passages, translated from European languages into Arabic, and vice versa, wrote historical works, and gave deep study to etymology and philology, while his interested listeners were exhilarated by the sparkling flashes of his ready wit and solacing humour. How all these achievements can find room in such a little man, seems miraculous to me.

٣ - لغة البلاد

وبعد أن قضى « الكيلانى » عمراً طويلاً فى تعليم الأدب العربى الرفيع للمتقدمين من طلاب العلم ، ارتقى درجة عليا من درجات السلم ، فأخذ يُعلِّم صغار التلاميذ من هذا الجيل ، حتى يمكنهم من استعمال لغة بلادهم استعمالاً صحيحاً لا يتسرب إليه الخطأ ، خدمة لوطنهم .
ولعل جهوده - فى هذا الميدان - أكثر وطنية من سابقتها . لقد نشر سلسلة من الكتب الساحرة الجذابة ، جيدة الطبع ، واضحة الحروف ، مضبوطة الشكل ، وبذلك لم يكتسب ميول الأطفال فى نطق لغة آبائهم وأمهاتهم نطقاً صحيحاً وحسب ، ولكنه فاز بما هو خليف به من النصر فى نشر اللغة العربية السليمة التى ظل طوال حياته بطلها المغوار .

٤ - « الكيلانى » و « ألف ليلة »

فهذه قصص « ألف ليلة » قد نجح « كامل كيلانى » فى إحيائها ، وتبسيطها فى سلسلة كتب الأطفال . . ومما يؤسف له : أن تلك الذخيرة التى لا تنضب من الخيال والحكمة والسحر والنور الوضاء فى « ألف ليلة وليلة » ، لم تنل من التقدير والإعجاب فى الشرق العربى ما نالته فى الغرب .
فنحن نرى « الليالى » قد نقلت إلى كافة لغات المعمورة ، وأعيد طبعها ونشرها ، مراراً وتكراراً ، محلاة بالصور البديعة الفنية ، على حين نرى أن مصر لم تنجح فى إخراج طبعة أنيقة من الطراز الأول لينتفع أبناء الجيل الجديد بهذا الكنز المنقطع النظير من الأدب الإسلامى . . بل إن هذه الجوهرة النفيسة تباع فى القاهرة فى شعر غثيث على ورق رثيث ، بأيدي سارحين فى ثياب مهلهلة ، على حين نراها فى الغرب تزين المكتبات التى يختلف إليها العارفون !!
ومما يذكر بحزب الشاء لـ « كامل كيلانى » أن نشر للأطفال جمهرة من درر هذه الجوهرة الشمينة التى يستطيع أن ينتفع منها الكثيرون من الكبار أيضاً .
ولإننى لأرجو - صادقاً - أن يُقضى أثر « الكيلانى » فى سعيه النبيل ، فتظهر لـ « الليالى » طبعة جميلة جديدة بها .

٥ - جسر ثقافى واقتصادى

وقد كانت هدف « كامل كيلانى » من هذه الجهود ، تعليم الأطفال اللغة العربية الصحيحة ، على حين أنه لم يكتف بما أصابه من النجاح فى هذا الميدان ، بل أخذ على عاتقه تباعث جساماً ، أعظم خطراً وأبعد أثراً ، ألا وهى تعليمهم اللغات الأجنبية .
فإن الشرق الأوسط الذى ظل على الدوام جسراً ثقافياً واقتصادياً بين القارات ، لن يستطيع الاحتفاظ بهذه المسكنة الفريدة بغير هذه القطة الشعبية الشاملة .

3 - The Mother Tongue

Kamil Al-Kilany, after having taught higher Arabic literature to grown-up scholars for a life-time, has now ascended to a more elevated position of teaching, (perhaps even more patriotic than his previous endeavours) to teach the children of our generation in order to enable them to use their own mother-tongue correctly for the benefit of the nation. He has published a series of books, charming and attractive, clearly printed with vowel-signs, and through this service, he has not only won the interest of the children in the proper pronunciation of their mother-tongue, but has also achieved a duly appreciated victory for the correct Arabic language, which he has championed all his life.

4 - Al-Kilany and the Arabian Nights

With fascinating illustrations, the stories of the Arabian Nights have been revived and simplified in Kamil Al-Kilany's edition for children. It is very regrettable that the inexhaustible store of fancy, wisdom, imagination and glowing glamour of the Thousand and One Nights has not yet been appreciated in the Arabic East as much as it is in the West. While the "Nights" have been translated in all the languages of the globe and published again and again and adorned with artistic illustrations, Egypt has not yet succeeded in issuing a first-class edition, to bring home this unequalled treasure of Islamic literature to the descendants of its protagonists. This literary jewel is sold in Cairo in a poor verse, on shabby paper, by itinerant hucksters in loose robes, while in the West it adorns the libraries of connoisseurs.

It is thanks to Kamil Al-Kilany, that parts of this shining literary pearl have been published for children; but many a grown up man or woman may also profit by it. I sincerely hope that his noble endeavour will awaken interest in the Nights, and that a beautiful edition will follow in the wake of Kamil Al-Kilany's footsteps.

5 - A Cultural and Economic Bridge

These endeavours were directed towards the teaching of correct Arabic.

Not satisfied with his success, Kamil Al-Kilany has undertaken yet a greater task: namely to teach Egyptian children foreign languages. The Near East, which has always been the cultural and economic bridge between continents, can only maintain its unique position by the alacrity of its peoples.

ولطالما كانت شعوب البلدان العربية عالمية ، فضلا عن حرصها على تقاليدھا اللغوية التليدة .
وللشرق العربي - اليوم - رسالة هامة ، عليه أن يؤديها في هذه الحقبۃ الصاخبة من تاريخ العالم
الحديث ، توجب عليه أن يسهم في إصلاح ذات البين ، ورد الأمر إلى نصابه ، وتحقيق حدۃ التوتر
بين المصالح المتنافرة .

ومثل هذا المهم النبيل لا سبيل إلى إنجازه إذا لم يدعّمه التمكن من الإجادۃ اللغوية .
وفي مصر جمهرة من شخصيات القادة المعاصرين يشهدون على صحة ما أقول .
وإذا كان أبطال السياسة من المصريين قد أحرزوا إعجاب السلطات الأجنبية في الخارج واحترامهم ،
فإن ذلك يعزى بلا مرأى إلى تمكّنهم من التعبير - بلغات الغرب - عن آرائهم ، في طلاقة وسهولة .

٦ - منهج « الكيلاني »

وتيسيراً لهذا المهم : شرع « كامل كيلاني » ، في إخراج كتب مصورة دجّتها براعته البليغة ، حتى يتسنى
للأطفال أن يتعلموا العربية وما يقابلها بكل من اللغات : الإنكليزية ، والفرنسية ، والألمانية ، والإيطالية ،
والإسبانية ، متوخياً - في ذلك - نهجاً بارعاً يجذب اهتمام القارئ ، بما تحويه القصة من فنون الإمتاع
والتشويق ، فيدفعه حب الاستطلاع إلى معرفة ما يقابلها باللغة الأجنبية المثبتة بحروف واضحة أمام النص العربي .
وما إن يتم مجموعة هذه القصص ، حتى يصبح قادراً على التعبير عن رأيه ، وبالمبادئ
اللغوية الأولية .

وبذلك يتسنى له - من حيث لا يشعر - تذليل العقبة الحاسمة الأولى ، فينتقل إلى الخطوات
التي تليها في يسر وسهولة .

وإنني لعلّي يقين أن ألوف المتعلمين الذين يريدون الإلمام بلغة أجنبية ، ثم يفت في عزائمهم ما يعترضهم
في قوانينها التحوية الجافة من عقبات مؤيسة ، سيقابلون هذا المنهج الميسر الجديد الذي ابتدعه
« الكيلاني » ، بالفرح ، وعظيم الأمل .

٧ - أسف وتوصية

وإنني - برغم تمكّني من عدة لغات - لآسف على أنني لم أكن أحد الذين تتلمذوا على « الكيلاني » ،
واتبعوا طريقته .

على أنني أزجى صادق التوصية للصغار والكبار - على السواء - بالانتفاع بما فيها من متعة وضمان للنجاح .
وإنني لأهني أستاذي العظيم في اللغة العربية : « كامل كيلاني » ، على هذا الصنيع الوطني ،
وأقدم له أجزل ثناء ، وأصدق احترام .

صديقه العزيز :

الحاج د . عبد الكريم هريمانوسي

The inhabitants of the Arab countries have always been cosmopolitan besides safeguarding the Arabic linguistic tradition. The Arab East has now an important mission to fulfil in the turmoil of present-day history : to act as mediator and controller of discordant interests. Such a noble task can be achieved only through linguistic ability.

Many a leading contemporary Egyptian personality can bear witness to the truth of the above statement, and if Egyptian political heroes gain universal respect and admiration from foreign authorities, it is certainly due to the fluency of expression of their national aims in Western languages.

6 - Al-Kilany's Method

In order to facilitate the achievement of this task, Kamil Al-Kilany is producing from his nimble pen illustrated booklets. He teaches his pupils by means of corresponding texts in Arabic and English, French, German, Italian and Spanish respectively, using a clever device to draw the pupil's interest to the contents of the amusing story so that — always attracted by a natural curiosity — he acquires the knowledge of the respective language, which is clearly printed opposite the Arabic text.

Unconsciously, the pupil learns a foreign language and when he has completed the series of stories, he can express himself in the rudiments of the language, surmounting the decisive first step. The initial difficulty being over, the next steps follow easily.

I am sure that thousands of learners, who wish to acquire the knowledge of a foreign language, and who have despaired of success after toiling through dry grammar, will hail this innovation of Kamil Al-Kilany's simplified method with joy and jubilant hopes.

7 - Regret and Recommendation

I regret, that already being conversant with several languages, I have missed the opportunity of enrolling among the pupils of Kamil Al-Kilany's method, but I strongly recommend it to the young and the old, as a profitable and enjoyable way leading to success. I congratulate my great master in Arabic, Kamil Al-Kilany, on his patriotic work and remain most respectfully

his sincere friend

Hajji D. Abdul Karim Germanus

The Instruction of Children

by the popular poet Maitre
M Bairam El Tunossy

...In talking about children's instruction we conclude by a reference to Kamil Kilany's Library.

For thirty years, Professor Kilany has been rendering children the service of an expert doctor as well as that of a brilliant artist, who does his work sincerely and interestedly.

I have seen a collection of his books which he has written for children so that they may learn both French and English. They certainly excel other children's books of this type.

I started reading the story of Shantah and Saydah⁽¹⁾, in which he has put the Arabic text opposite the French text, and I became so absorbed that I finished reading it in one hour. I derived from it a lesson which has benefited me even more than it has the child. The English edition is just as interesting.

If the Ministry of Education pays Kilany's Library the attention it deserves, the trouble encountered by the rising generation to-day would be avoided.⁽²⁾

Bairam El-Tunossy

(1) Shantah's Journey.

(2) An extract from an article published in "Al-Gumhouria" 27-1-1957.

تعليم الأطفال

للشاعر الشعبي الأستاذ محمود بيرم التونسي

..... وَيَنْتَهِي بِنَا الْحَدِيثُ فِي
تَعْلِيمِ الْأَطْفَالِ إِلَى مَكْتَبَةِ « كَامِلْ كِيلَانِي » .
مُنْذُ ثَلَاثِينَ عَامًا : وَالْأُسْتَاذُ « كِيلَانِي »
يَخْدُمُ الطِّفْلَ خِدْمَةً طَيِّبَةً وَفَنًّا حَازِقًا ،
مُكَيِّبًا عَلَى عَمَلِهِ بِأَمَانَةٍ وَإِخْلَاصٍ !!
أَطَّلَعْتُ عَلَى مَجْمُوعَةٍ مِنْ كُتُبِهِ - الَّتِي
كُتِبَتْهَا لِيَتَعَلَّمَ فِيهَا الطِّفْلُ اللُّغَتَيْنِ :
الْفَرَنْسِيَّةَ ، وَالْإِنْجِلِيزِيَّةَ - فَإِذَا هِيَ تَفُوقُ
نَظَائِرَهَا فِي كُتُبِ الْأَطْفَالِ !!

سَرَقَنِي كِتَابُ « شَنْطَا وَصَيْدَا » (١) ؛
الَّذِي وَضَعَ عِبَارَاتِهِ الْعَرَبِيَّةَ أَمَامَ الْعِبَارَاتِ
الْفَرَنْسِيَّةِ ، فَأَتَمَمْتُ قِرَاءَتَهُ فِي سَاعَةٍ ،
وَخَرَجْتُ بِدُرُسٍ نَفَعَنِي قَبْلَ أَنْ يَنْفَعُ
الطِّفْلَ وَمِثْلُهُ الطَّبْعَةُ الْإِنْجِلِيزِيَّةُ !!
لَوْ أَنَّ وَزَارَةَ التَّرْبِيَةِ وَالتَّعْلِيمِ أَوْلَتْ
مَكْتَبَتَهُ « الْكِيلَانِي » مَا يَلْزَمُ لَهَا مِنْ
عَنَاءَةٍ وَاهْتِمَامٍ ؛ لَجَنَّبَتِ النَّشْءَ هَذِهِ الْمَشَاقَّ
الَّتِي يُعَانِيهَا الْيَوْمَ (٢) .
بِيرَمُ التُّونُوسِيِّ

(١) « رحلة شَنْطَا » .

(٢) من مقال بصحيفة الجمهورية ٢٧ من يناير ١٩٥٧ ؛

Al-Kilany's Arabic Library for children

The first Arabic institution for the cultural development of children.

150 graduated vocalised and illustrated stories, designed for classes from the kindergarten to the end of the secondary course.

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The library's collection of some 150 stories and fairy tales, beautifully produced and elegantly illustrated, accompanies the child from the kindergarten to the final year of the secondary education. From there it leads him to Al-Kilany's library for youth.

Its subject-matter : Promotes character, develops the intellect, and teaches literature.

Its technique : intensifies the reader's desire and interest and stimulates his love for reading.

Its language : enriches the faculty of self-expression and rhetoric.

In fact, it is a rational literary revolution which has won the support of most ministers of education, leaders of public opinion in the East, and well known orientalists.

The library was the first of its kind to follow the most modern methods of education, in the Arabic-speaking countries. The successive editions of its books have contributed a great deal towards the culture of the youth in the Arab East and have had access to every Arab home. In addition they have been translated into several Oriental, and some Occidental, languages.

In fact, they are in themselves a free institution which attracts the pupil without persuasion or intimidation.

Kilany's Library was once the aspiration of every parent. Today it is the children's most delightful food for thought.

It is published by the largest publishing houses in the East.



مكتبة الكيلاني للأطفال

أول مؤسسة عربية لتثقيف الطفل

١٥٠ قصة مصورة

مُدرّجة من رياض الأطفال إلى المرحلة المتوسطة



٣٣ شارع سنبل
٢٨ شارع البستان
بغداد ٥٠٨١٨

مَجْمُوعَتُهَا : نَسَائِرُ التَّلِيدِ فِي تَحْوِ يَأْتِي وَتَحْسِينِ نَفْسٍ ، وَرَافِدَةٍ

الصُّورِ ، بِدِيَةِ الإِخْرَاجِ ، مُتَدَرِّجَةٍ بِمِنْ رِيَاضِ الأَطْفَالِ إِلَى خِتَامِ

التَّعْلِيمِ الثَّانَوِيِّ . ثُمَّ تُؤْتِيهِ إِلَى مَكْتَبَةِ الكِيلَانِي لِلتَّلْبِاسِ .

مَادَّهَا : تَقْوَمُ الخَلْقُ ، وَتَرْبَى النُّفُسُ ، وَتُكَلِّمُ الأَدَبُ .

فَتَّهَا : بِشَوْقِ أَقْلَرِي وَبِئْتِيهِ ، وَبَحْبِ الأَكْبَابِ إِلَيْهِ .

لُتَّهَا : تُنْشِئُ مَلَكَةَ التَّحْيِيرِ ، وَتَطْنَعُ السَّانَ عَلَى فَصِيحِ التِّيَانِ .

قُوَّةٌ رَعِيدَةٌ ، أَجْمَعُ عَلَى تَأْيِيدِهَا وَدَوْلَهُ التَّرْيِيَةِ وَرَعْمَاهُ التَّحْلِيمِ

وَعَادَةُ الرَّأْيِ فِي الشَّرْقِ ، وَكِبَارُ المُتَفَكِّرِينَ وَأَعْلَامُ التَّرْيِيَةِ فِي الْقَرْبِ .

أَوَّلُ مَكْتَبَةٍ عَرَبِيَةٍ عُيِّنَتْ بِتَنْشِيطَةِ الطِّفْلِ عَلَى أَحَدَتِ أُسْرِ

التَّرْيِيَةِ الصَّحِيحَةِ . تَوَالَتْ طَبَعَاتُهَا الْعَرَبِيَّةُ ؛ فَتَنَفَّ بِهَا النِّجِلُ

الْعِيدُ فِي بِلَادِ الرُّوْبَةِ ، وَلَمْ يَنْقُضْ مِنْهَا نَيْتٌ عَرَبِيٌّ .

تُرْجِمَتْ إِلَى أَكْثَرِ اللُّغَاتِ الشَّرْقِيَّةِ وَتَمَضَى اللُّغَاتِ الْغَرْبِيَّةِ

مُدَوَّسَةً عَزَّةً ، إِذَا عَرَفَهَا التَّلِيدُ ، سَتَى إِلَيْهَا بِلا تَرْجِيْبٍ وَلَا تَرْجِيْبِ .

كَانَتْ أَكْبَرُ أُمْنِيَةِ الْإِلَآءِ ، وَبِهِمِ الْيَوْمُ أَشْعَى عِدَاهُ تَغَانِي لِلْأَيْتَانِ

تُعَدُّهَا أَكْبَرُ دُورِ النُّشْرِ فِي الشَّرْقِ .

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